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SALOMONS Diuine Arts, of

1. ETHICKES,
2. POLITICKES,
3. OECONOMICKS:

That is; the Gouernment

Of {1. BEHAVIOVR,
2. COMMON-VVEALTH,
3. FAMILIE.

Drawne into Method, out of his *Prouerbs & Ecclesiastes.*

With an open and plaine Paraphrase, vpon the SONG *of* SONGS.

By *Ioseph Hall.*

AT LONDON,
Printed by H. L. for *Eleazar Edgar*, and *Samuel Macham*.
1609.

TO THE RIGHT HONOVRABLE AND Hopefull Lord, ROBERT, *Earle of Eſſex, my ſingular* good Lord, all increaſe of Grace & true Honour.

RIGHT HONOVRABLE,

WHiles I deſired to congratulate your happy Returne with ſome worthy preſent; I fel vpon this: which I dare not only offer, but commend; the royalleſt Philoſopher and wiſeſt king, giuing you thoſe precepts, which the Spirit of God gaue him. The matter is all his;

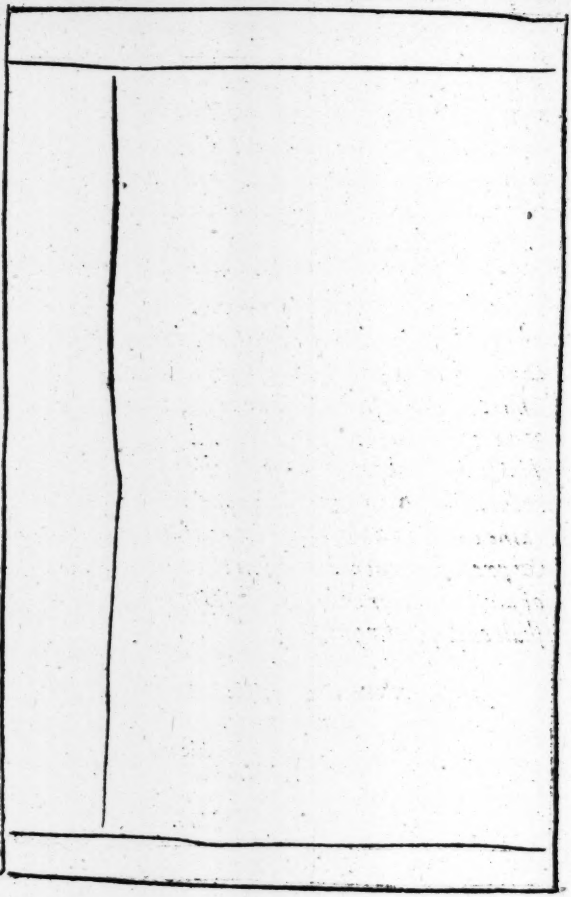
nothing is mine, but the methode; which I doe willingly submit to censure. In that he could not erre: In this, I cannot but haue erred; either in art, or application, or sense, or disorder, or defect: yet not wilfully. I haue meant it well, and faithfully to the Church of God, & to your Honor, as one of her great hopes. If any man shall cauill that I haue gone about to correct Salomons *order, or to controule* Ezekias *seruants: I complaine both of his charity, and wisdom; and appeale more lawefull iudgement: Let him aswell say, that euery Concordance peruerts the Text. I haue only endeauoured to be the common-place-booke of that great king, and to referre his diuine rules to their heads, for more ease of finding, for better memory, for readier vse. See, how that God, whose wisdom thought good to bereaue mankinde of* Salomons *profounde commentaries of Nature, hath reserued these his diuine Morals, to out-liue the world; as know-*

ing,

ing, that thoſe would but feed mans curioſitie, theſe would both direct his life, and iudge it. Hee hath not done this without expectation of our good, and glory to himſelfe: which if wee anſwere, the gaime is ours. I know how little need there is, either to intreat your Lo: acceptation, or to aduiſe your vſe. It is enough to haue humbly preſented them to your hands; and through them to the Church: the deſire of whoſe good, is my good; yea, my recompence and glory. The ſame God, whoſe hand hath led and returned you in ſafetie, from all forraine euils: guide your wayes at home, & gratiouſly increaſe you in the ground of all true honor; Goodneſſe. My praiers ſhall euer follow you:

VVho vow my ſelfe
Your Honours,
in all humble and true
duetie,

Ioſ. Hall.

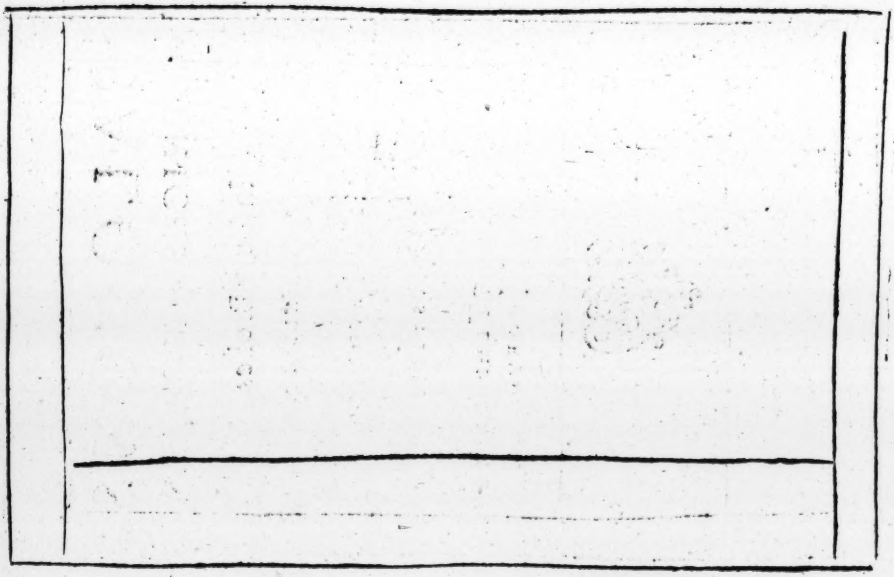


SALOMONS ETHICKS, *or* MORALS,

In foure Bookes.

The
1. Of Felicitie,
2. Of Prvdence,
3. Of Ivstice,
4. Of Temperance, Fortitvde.

Anno Domini, 1609.



SALOMONS *Ethickes*, or Gouernement *of Behauiour and* Manners.

THE first BOOKE. *FELICITY.*

§. 1. Of *Ethicks* in common: { The deſcription, / The chiefe end, which is *Felicity*.

ETHICKS is a Doctrine of wiſedom and knowledge *to liue wel,* and ot the madneſs and fooliſhneſſe *of vice* : *or* Inſtruction to

Ecc. 1. 17.

Ecc. 7. 27.

1. 1. 3. doe wisely by iustice and iudge-
Ec. 3. 12. ment and equitie, and to doe good in our life. *The end whereof is* to see *and attaine* that *chiefe*
Ec. 2. 3. goodnes of the children of men, which they inioy vnder the sun, the whole number of the dayes of their life.

§. 2. Wherein Felicity is not.
- Not in pleasure,
- Not in wealth. For heerein is
  1. No satisfaction
  2. Increased expence,
  3. Restlesnesse,
  4. Want of fruition,
  5. Vncertainty,
  6. Necessity of leauing it.

Ec 2. 1. VVHich cõsists not in pleasure; *for* I sayd in mine heart, Go to now, I will proue thee with ioy, therfore take thou

plea-

pleasure in pleasant things; yea, I with-drewe not my heart from any ioy: for my heart reioyced in all my labour: and who could eat, and who could haste to outwarde things more then I? and beholde, this also is vanitie. Ec. 2. 10. Ec. 2. 25 Ec. 2. 1.

Not in riches. 1. For he that loueth siluer shall not be satisfide with siluer, and hee that loueth riches shall be without the fruite of them: this also is vanity. Ec. 5. 9.

2. When riches increase they are increased that eate them: and what good commeth to the owners thereof, but the beholding therof with their eies? *yea, much euill*; for *whereas* the sleep of him that trauelleth is sweet, whether he eate little, or much; *contrarily*, Ec. 5. 10. Ec. 5. 11.

Ec. 5. 12. The ſatietie of the rich will not ſuffer him to ſleepe; ſo there is an euill ſickeneſſe, which I haue ſeene vnder the Sunne, riches reſerued to the owners thereof, for their euill, *and ofter, not for*
Ec. 6. 1. *their good*: for there is another euill, which I haue ſeene vnder the Sunne, and it is frequent a-
Ec. 6. 2. mong men; A man to whome God hath giuen riches and treaſures, and honour, and he wanteth nothing for his ſoule, of all it deſireth; but God giueth him not power to eate thereof; *and if hee haue that, yet how long?*
Pr. 27. 24. Riches *remaine* not alwayes, but
Pr. 23. 5. taketh her to her wings as an Eagle, and flyeth to the heauens.
Ec. 5. 14. *And for their owner*, As he came

forth

forth of his mothers belly, hee ſhall returne naked, to goe as he came, and ſhall beare away nothing of his labour, which hee cauſed to paſs by his hand: And this is alſo an euill ſickneſſe, that in all points as hee came, ſo ſhall he goe: and what profit hath he, that hee hath trauelled for the winde? Ec. 5. 15.

§. 3. Not in magnificence { of eſtate { royaltie, great attendance. / of works { planting, gathering Treaſures, building, &c.

Nor in honor & magnificence. I the Preacher haue beene King ouer Iſraell in Ieruſalem, and I was great, and increaſed aboue all that were before me in Ec. 1. 12. Ec. 1. 16. Ec. 2. 9.

Ierusalem, *which also I shewed in*
Ec. 2. 4. *effect: for* I made me great works,
I built me houses, I planted me
Ec. 2. 5. vineyards, I made me gardens,
and orchards, & planted in them
Ec. 2. 6. trees of all fruites; I made mee
ponds of water, to water there-
with the woods that growe with
Ec. 2. 7. trees; I got me seruants, & maids,
and had children borne in the
house; also I had great possessi-
on of beeues, and sheep, aboue
all that were before me in Ieru-
Ec. 2. 8. salem; I gathered to me also sil-
uer and gold, and the chief trea-
sures of kings and prouinces; I
prouided Men-singers, & Wo-
men-singers, and the delights of
the sonnes of men, musicall con-
sorts of all kindes; Yea, I King

SALOMON made my ſelfe a Palace of the trees of Lebanon; I made the Pillars thereof of ſiluer, and the pauement thereof of golde; the hangings thereof of purple; whoſe mids was paued with the loue of the daughters of Iſrael: Then I looked on all my vvorkes that my hands had wrought, (as who is the man that will compare with the King in things which men now haue done?) and on the trauell that I laboured to doe; and beholde all is vanitie, and vexation of ſpirit; and there is no profit vnder the ſunne.

Cant. 3. 7

Cāt. 3. 10.

Ecc. 2. 11.

Ecc. 2. 12.

Ec. 2. 11.

§. 4. Long life and issue reiected, for { certaine end, / vnperfect satisfaction, / remembrance and continuance of darkenesse.

NOt *in long life, and plentious issue: for* If a man beget an
Ec. 6. 3. hundreth children, and liue many yeares, and the dayes of his yeares be multiplyed; And his soule be not satisfide with good things, and hee be not buryed, I say that an vntimely fruit is better then he. For he commeth into
Ec. 6. 4. vanity, and goeth into darknesse, and his name shalbe coue-red with darkenesse: Also, hee
Ec. 6. 5. hath not seen the sun, nor knowen it; therefore, this hath more rest then the other: And if hee

had

had liued a thousand years twise tolde, and had seene no good; shall not all goe to one place? *and howsoeuer*, the light surely is a pleasant thing, and it is good for the eyes to see the sunne; yet tho a man liue many yeares, and in them all he reioice; if he shall remember the dayes of darkenesse, because they are manie, all that commeth is Vanitie.

Ec. 6.6

Ec. 11.7.

Ec. 11.8.

5. 5. Knowledge { Tho better then folly; yet reiected, vpon { experience, indifferecy of euēts, imperfection.

NOt *in learning, and humane knowledge*. I haue giuen my heart to search and find out wisdome, in all things that are done

Ec. 1.13.

vnder

vnder the heauen, (this sore trauaile hath God giuē to the sons of men to humble them therby)
Ec. 1.16. *yea*, I thought in my heart and sayd, Beholde I haue amplified and increased wisedome, aboue all them that haue beene before mee, in *the Court and Vniuersitie*
Ec. 2.9. *of* Ierusalem, and mine heart hath seene much wisedome and knowledge: for (*when I was at the wildest*) my wisedome remained with mee: Then I sawe,
Ec. 2.13 in indeede, that there is profit in wisedome more then in folly; as the light is more excellent
Ec. 2.14. then darkenesse; For the wisemans eyes are in his head, but the foole walketh in darkenesse: but yet, I knowe that the same

con-

condition falleth to them all: Then I thought in mine heart; Ec. 2. 15.
It befalleth to mee as it befalleth to the foole; why therefore doe I labour to be more wise? For, Ec. 6. 8.
what hath the Wise-man more then the foole? There shall bee Ec. 2. 16.
no remembrance of the wise, nor of the foole for euer: for that that now is, in the dayes to come shall bee forgotten; and how dieth the Wise-man? as dooth the foole: *Besides the imperfection of the best knowledge*; for the eye is not satisfide with Ec. 1. 8.
seeing, nor the eare filled with hearing: I thought I will be wise: Ec. 7. 25.
but it went farre from mee; it is far to off, what may it bee? and it is a profound deepeness,

who can find it? *yea, ſo farre is it from giuing contentment, that* in
Ec. 1. 18. the multitude of wiſdō is much griefe, and hee that increaſeth knowledge, increaſeth ſorrowe.

Laſtly, not in any humane thing:
Ec. 1. 14. *for* I haue conſidered all the workes that are done vnder the ſunne; and behold, all is vanity & vexation of ſpirit.

§. 6. Wherein Felicity is
1. In approuing our ſelues to GOD. From hence
- Life,
- Bleſſing
  - Fauour,
  - Ioy,
  - Preſeruation,
  - Proſperity,
  - Long life, &c.

WHerein then doth it con-
Ec. 12. 13. *ſiſt*? Let vs heare the end of all; Feare God, and keep his Commandements; for this

is the whole of Man, *the* whole *dutie*, *the* whole *ſcope*, *the* whole *happineſſe*; *for* Life is in the waie of righteouſneſſe, and in that path there is no death; *and attending thereon*, *all* Bleſſings are vpon the head of the righteous. *Wouldſt thou haue fauour?* A good man getteth fauour of the Lord: *Joy?* The righteous ſhall ſing & reioice; *and* ſurely to a man that is good in his ſight, God giueth wiſedome and knowledge and ioie; *ſo that* the light of the righteous reioyceth, but the candle of the wicked ſhall be put out: *Preſeruation and deliuerance?* Lo, the righteous is as an euerlaſting foundation; *for* the waie of the Lord is ſtrength to the vpright

Pr. 12.24
Pr. 11.19
Pr. 10. 6
Pr. 12.2
Pr. 29.6
Ec. 2 26
Pr. 13 9
Pr. 10.25
Pr. 10.29

Pr.10.30. man, *so as* the righteous ſhall neuer be remoued; *and if hee be*
Pr.11.4. *in trouble*, Riches auaile not in the daie of wrath, but righteouſneſſe deliuereth from death;
Pr.12.13. ſo the righteous ſhall come out of aduerſitie, and eſcape out
Pr.11.8. of trouble, and the wicked ſhall come in his ſtead: *thus euery way*
Pr.13.6. Righteouſnes preſerueth the vpright in heart; *Proſperitie and*
Pr.15.6 *wealth*? The houſe of the righteous ſhall haue much treaſure,
Pr.14.11. and his Tabernacle ſhall floriſh.
Pr.10.27. *Long life*? The feare of the Lord increaſeth the daies; *& not onely*
Pr.12.7 *himſelfe*, but his houſe ſhall ſtand;
Ec.8.12. And though a ſinner do euill an hundred times, and God prolong his daies, yet know I that it

ſhall

ſhall be well to them that feare the Lord, & do reuerēce before him; *and laſtly, whatſoeuer good*? God will grant the deſire of the righteous, and hee that keepeth the lawe is bleſſed. Pr. 10. 2. 4 Pr. 29. 18

§. 7. In the eſtate of wickedneſs
- our good things are accurſed
  - Wealth,
  - Life,
  - Fame,
  - Deuotiōs:
    - Prayers,
    - Sacrifices.
- Euill inflicted; of
  - Loſſe,
  - Paine;
    - Affliction,
    - Death,
    - Damnatiō.

CONtrarily, ther is perfect miſery in wickedneſs. Looke on all that might ſeem good in this eſtate; Welth. The treſures of the wicked profit nothing; the L. will not famiſh the ſoule of the righteous, but he *either* caſteth away the ſub Pr. 10. 2 Pr. 10. 3

ſtance

ſtance of the wicked, *ſo that* the
Pr. 13. 25. belly of the wicked ſhall want,
or els imploieth it to the good of his:
Pr. 21. 18. for the wicked ſhal be a ranſome
Ec. 2. 26. for the iuſt; & to the ſinner God
giueth paine to gather, and to
heap, to giue to him that is good
Pr. 15. 6. before God. *The wicked man may*
be rich: *but how?* The reuenues
Pr. 10. 27. of the wicked is trouble. *Life*;
The yeares of the wicked ſhall
Pr. 10. 25. bee diminiſhed: As the whirle-
winde paſſeth, ſo is the wicked
Pr. 12. 7. no more; *for* God ouerthrow-
eth the wicked, and they are
not. *Whatſoeuer therefore their*
Pr. 2. 22. *hope be*, the wicked ſhall be cut
off from the earth, & the tranſ-
Ec. 8. 13. greſſors ſhall be rooted out; It
ſhall not be well to the wicked,

neither

neither ſhall he prolõg his daies; he ſhall be like to a ſhadow, becauſe he feared not God; *yea, the very* houſe of the wicked ſhall bee deſtroyed. *Fame. Whereas* the memoriall of the iuſt ſhall be bleſſed, the name of the wicked ſhall rot: *yea looke vpon his beſt indeauours*; *His Prayers.* The Lord is farre off from the wicked, but heareth the prayer of the righteous: *farre off from accepting. for* Hee that turneth away his eare from hearing the lawe, euen his prayer ſhall bee abhominable; His ſacrifice (*tho well intended*) as al the reſt of his wayes, is *no better then* abhomination to the Lord; how much more when hee brings it with a

Pr. 14. 11.
Pr. 10. 7
Pr. 15. 29
Pr. 28. 9
Pr. 15. 8
Pr. 15 9.
Pr. 21. 27.

wicked minde? *And as no good, ſo much euill; whether of loſſe:* The
Pr. 12.26. way of the wicked will deceiue
Pr. 10.28 them; their hope ſhall periſh, *eſpecially* when they dy; their can-
Pr. 13.9. dle ſhall be put out, their works
Pr. 11.18. ſhall proue deceitful; *Or of paine;*
Pr. 26.10 *for* the excellent that formed all things, rewardeth the foole, and the Tranſgreſſour; *and hee hath*
Pr. 13.21 *appointed, that* Affliction ſhould follow ſinners: *Follow? yea ouer-*
Pr. 5.22. *take them*; His own iniquity ſhall
Pr. 10.6. take the wicked himſelf, and couer his mouth; and hee ſhall be holden with the coardes of his
Pr. 29.6. own ſinne: *euen* in the tranſgreſſion of the euill man is his ſnare;
Pr. 11.5 ſo the wicked ſhall fall in his own wickedness: *for of it own ſelfe,* Iniquity

quitie ouerthroweth the ſinner: Pr. 13. 6.
But beſides that, the curſe of the Pr. 3.33
Lord is in the houſe of the wicked: tho hand ioyne in hand, Pr.
he ſhall not be vnpuniſhed: beholde, the Righteous ſhall bee Pr.11.31.
payde vppon earth, how much more the vvicked and the ſinner? That *then* vvhich the wicked man feareth ſhall come vppon him; *both*, *Death*; Hee Pr. 10.24
ſhall die for default of inſtruction, *and that by his owne hands*: Pr. 5.23.
for, by following euill hee ſeeks his ovvne death; *and after that* Pr.11.19.
damnation; The vvicked ſhall Pr.14.32
bee caſt awaie for his malice: Hell and deſtruction are before Pr.15.11.
the LORD; and a man of vvicked imaginations vvill hee Pr. 12. 2.

condemn; *so both in life, in death,*
Pr. 10. 29. *after it, nothing but* Terror shall
be for the workers of iniquitie:
Pr. 19. 29. *where contrarily*, The feare of
the Lord leadeth to life, and hee
that is filled therewith shall con-
tontinue, and shall not be visited
with euill.

SALO-

SALOMONS ETHICKES.

THE second BOOKE.

PRVDENCE.

§. 1. Of Vertue in cõmon: { Wherein it consisteth. Whereby it is ruled, and directed.

VErtue consistes in the mean; vice in extreams. Let thy wayes bee ordered aright; Turne not to the right hand, nor to the left, but remoue thy foote from euill; *The rule whereof is Gods* Pr. 4. 26. Pr. 4. 27

Pr. 6. 23. *Lawe*: for the commandement is a lantern, and instruction a light;
Pr. 30. 5. and euery word of God is pure.
Pr. 4. 20. My son, hearken to my words; incline thine eare to my sayings;
Pr. 4. 21. Let them not depart from thine eies; but keepe them in the midst
Pr. 4. 22. of thine heart. For, they are life vnto those that finde them, and health vnto all their flesh. Keepe
Pr. 7. 2. my commandements and thou shalt liue, and mine Instruction as the apple of thine eye:
Pr. 7. 3. Binde them vpon thy fingers, & write them vppon the Table of thine heart.

All Vertue is eyther { Prudence, Iuſtice, Temperance, Fortitude.

1. Of Prudence: which comprehends { Wiſdome, Prouidence, Diſcretion.

§. 2. Of wiſdome; the { Deſcription, Effectes. It procures { Knowledge: safety { from ſinne, from iudgemẽt. good direction { for actions, for words. Wealth, Honor, Life.

THe prudent man is he, whoſe eyes are in his head *to ſee all things, and to foreſee; and* whoſe heart is at his right hand *to doe all dextrouſlie, and with iudgement.* Ec. 2. 14. Ec. 10. 2. VViſedome dwelles with Pru- Pr. 8. 12

dence and findeth forth knowledge, and counſels. *And to deſcribe it* : The wiſedome of the Prudēt is to vnderſtand his way; Pr. 14.8.

his owne; If thou bee wiſe, thou ſhalt be wiſe for thy ſelfe: Pr. 9.12.

An excellent vertue. for Bleſſed is the man that findeth wiſedome, and Pr. 3.13.

getteth vnderſtandinge: The merchandiſe thereof is better Pr. 3.14.

then the merchandiſe of ſiluer, and the gaine thereof is better Pr. 16.16

then golde: It is more precious Pr. 3.15.

then pearles, and all the things that thou canſt deſire are not to bee compared to her. Length Pr. 3.16.

of dayes are in her right hand; and in her left hand riches and glory: Her wayes are wayes of Pr. 3.17.

pleaſure, and all her pathes pro-

ſperity:

ſperitie: Shee is a tree of life to them that laie holde on her, and bleſſed is he that receiueth her. Pr.3.18.

The fruites of it are ſingular: for, firſt, A wiſe heart doth *not only ſeeke, but* get knowledge, without which the minde is not good; & the eare of the wiſe, learning; *and not get it onely* but lay it vp, *and not ſo onely but* workes by it; *and yet more,* is crowned with it. Pr.15.14. Pr.18.15. Pr.19.2 Pr.10.14. Pr.13.16. Pr.14.18.

Beſides knowledge, heere is ſafety. When wiſdome entreth into thy heart, and knowledge delighteth thy ſoule, then ſhall counſell preſerue thee, and vnderſtanding ſhall keep thee: and deliuer thee from the euil way, and from the man that ſpeaketh froward things, and from them that Pr.2.10. Pr.2.11. Pr.2.12. Pr.2.13.

leaue

leaue the wayes of righteouſneſſe, to walke in the wayes of darkeneſſe: *and as from ſinne, ſo*
Pr.15.24. *from iudgement.* The way of life is on hy to the Prudent, to avoid from hell beneath. *Thirdly, good direction.* 1. *For actions*; Wiſdom
Pr. 8.20. cauſeth to walke in the waie of righteouſnes, and in the mids of the paths of iudgement: 2. *For*
Pr.16.23. *words*, The hart of the wiſe guideth his mouth wiſely, and addeth doctrine to his lips; *So that*
Pr. 10.12. the words of the mouth of a wiſe man haue grace: *yea, he receiues grace from others. Either* Inſtruct,
Pr. 19.25 *or* reproue the Prudent, and he wil vnderſtand knowledge. *Not to ſpeake of wealth*; ſhee cauſeth
Pr.8.21. them that loue hir to inherit ſub-

ſtance

ſtance, and filleth their treaſures: *ſhe giueth not onely honor*: *for* the wiſdome of a man doth make his face to ſhine, & the wiſeman ſhal inherit glory; *but life*: Vnderſtanding is a wel-ſpring of life to him that hath it; *and* he that findeth me (*ſayth wiſdome*) findeth life, and ſhall obtaine fauour of the Lord. *Wherfore* Get wiſdom; get vnderſtanding; forget not, neither decline from the words of my mouth. Forſake her not, and ſhe ſhall keep thee; loue her, & ſhe ſhall preſerue thee. Wiſdom is the beginning; get wiſedome *therfore*, & aboue all poſſeſſions get vnderſtanding: Exalt her and ſhee ſhall exalt thee: Shee ſhall bring thee vnto honour, if thou

Ecc. 8. 11.
Pr. 3. 35
Pr. 16. 22
Pr. 8. 34
Pr. 4. 5.
Pr. 4. 6.
Pr. 4. 7.
Pr. 4. 8.

em-

Pr. 4. 9. embrace her: ſhee ſhall giue a goodly ornament to thine head; yea, ſhe ſhall giue thee a crowne of glorie:

§. 3. Of Prouidence { What ſhee is, What her obiects, What her effects,

Ec. 8. 5. *PRouidence is that* wherby the heart of the wiſe *fore*-knoweth the time, and iudgement; *the time when it will be*; the iudgemẽt Ec. 8. 6. *how it will bee done*: both which are appointed to euery purpoſe vnder heauen: Ec. 8. 7. *Not that man can fore-ſee all future things*: No, he knoweth not that, that ſhall be; For who can tel him when it ſhal be? Ec. 9. 12. *not ſo much as cõcerning himſelfe*. Neither doth man knowe his time, but as the fiſhes are taken

ken with an euill net, and as the birdes which are caught in the ſnare; ſo are the children of men ſnared in the euill time, when it falleth on them ſuddenly; yea, the ſteps of a man are ruled by the Lord; how ſhould a man thē vnderſtand his owne way? *but, ſometimes hee may*: The prudent man ſeeth the plague afarre off, and fleeth; *and as for good things*, With the Piſmire hee prouideth his meat in ſummer; *working ſtill according to fore-knowledge; yet not too ſtrictly, and fearefully*; for he that obſerueth the wind ſhall not ſowe, and he that regardeth the cloudes ſhall not reape.

Pr. 20. 24

Pr 22. 3

Pr. 30. 25.

Ecc 11. 4

§. 4. Of Discretion: { what it is, / what it worketh { for our acts / for our speeches.

Pr. 16.20. DIscretion *is that whereby* a man is wise in his businesses,
Pr. 16.23. *and whereby* the heart of the wise guideth his mouth wisely, & addeth doctrine to his lips. *For actions*:
Pr. 14.15. The Prudent wil consider his steps, *and make choice of times*:
Ec. 3.1. *for*, To all things there is an appointed time; and a time for euery purpose vnder heauen; a
Ec. 3.2. time to plant, & a time to pluck vp that which is planted; a time
Ec. 3.3. to slay, and a time to heale, &c.
3.4.
Ec. 3.8. A time of warre and a time of peace: *From hence it is that* the
Pr. 24.5. wise man is strong, *and rich*; for

by

by knowledge ſhall the Chambers be fild with precious things *which he knows how to employ wel*: The crown of the wiſe is their riches; *from hence, that* his good vnderſtanding maketh him acceptable *to others. For ſpeeches*, The tongue of the wiſe vſeth knowledge aright, & in the lips of him that hath vnderſtanding wiſdome is found; & his words haue grace, *both*[1] *for the ſeaſonablenes*, A word ſpoké in his place is like apples of Gold with pictures of ſiluer, & how good is a word in due ſeaſō![2] *for the worth of them*, The lips of knowledge are a precios iewel; *laſtly, for their vſe*: the lips of the wiſe ſhall preſerv them, & their toung is helth,

Pr. 14.24
Pr. 13.15
Pr. 15. 2.
Pr.10.13
Pr.10.12.
Pr.25.11.
Pr.15.23.
Pr.20.15.
Pr.14.3.
Pr.12.18

and

Pr. 16. 24. *and with health* pleasure; Fayre wordes are as an hony-combe; sweetnesse to the soule, & health to the bones.

5. 5. The extreames
- Ouer-wise,
- Foolish
  - VVho hee is:
  - what kinds of Fooles; there bee
    - the rash foole:
    - the wicked fool.
  - VVhat successe.

Ec. 7. 18. HEre are *two extreams: On the right hand*; Make not thy self ouer-wise, wherfore shouldst thou be desolate? *on the left*: Neither be foolish; why shouldst thou Ec. 7. 19. Pr. 21. 16 perish, not in thy time? The fool *is that man* that wandreth out of the waie of wisdom, which hath Pr. 17. 16 none hart, *that is*, is destitute of Pr. 15. 2. vnderstanding, *either to conceiue, or to do as he ought*: *Of which sort*

is, 1. *The meere foole*; That foole who when he goeth by the waie, his heart fayleth; whoſe folly is fooliſhneſſe, in whoſe hand there is a price *in vaine* to get wiſdom, *which* is too high for him *to attain*: *laſtly*, In whom are not the lips of knowledge. 2. *The raſh foole*, that is haſtie in his matters, that povvreth out all his minde *at once*; which the wiſe man keepes in, till afterwarde; *that* haſteth with his feet *and therfore ſinneth*. There is more hope of *the other* foole then of him. 3. *The wicked foole*: That deſpiſeth wiſedome and inſtruction, that maketh a mock of ſinne; to whom it is an abhomination to depart from euill; to whom fooliſhneſſe is ioy,

Pr. 14. 24.
Pr. 17. 16.
Pr. 24. 7.
Pr. 14. 7.
Pr. 29. 20.
Pr. 29. 11.
Pr. 19. 2.
Pr. 29. 20
Pr. 1. 7.
Pr. 14. 9.
Pr. 13. 19
Pr. 15. 21.

Pr. 10. 23. *yea*, it is his paſtime to doe wickedly, *and his practice* to ſpread abroad folly: *And this man is obſtinate in his courſes; for* tho thou Pr. 13 16. Pr. 27. 22. bray a foole in a morter among wheat, brayd with a peſtell, yet wil not his fooliſhnes depart from him: *and tho it ſeem to depart, yet* as a dog turneth again to his vomit, ſo returns hee to his fooliſhnes. *Spare thy labor therfore*, ſpeak Pr. 26. 11. not in the eares of a foole, for he will deſpiſe the wiſdome of thy words. *To theſe ſaith wiſdome*, O Pr. 23. 9. ye fooliſh, how long will ye loue Pr. 1. 22. fooliſhnes, and the ſcornfull take pleaſure in ſcorning, and fooles hate knowledge? Turne you at Pr. 1. 23. my correction. Lo, I will powre out my mind vnto you; & make

you

you vnderſtand my words. Becauſe I haue called and ye refuſed, I haue ſtretched out my hād, and none would regard; But ye haue deſpiſed all my counſell, and would none of my correction; I will alſo laugh at your deſtruction, and mocke vvhen your feare commeth; like ſuddaine deſolation, and your deſtruction ſhall come like a whirlwinde; when affliction, and anguiſh ſhall come vppon you. Then ſhall they call vppon mee, but I will not anſwere: they ſhall ſeeke mee early, but they ſhall not finde me; Becauſe they hated knovvledge, and did not chooſe the feare of the Lord; they would none of my counſel,

Pr. 1. 24
Pr. 1. 25.
Pr. 1. 26.
Pr. 1. 27.
Pr. 1. 28.
Pr. 1. 29.
Pr. 1. 30.

but deſpiſed all my correction;
Pr. 1.31. Therefore ſhall they eate of the fruite of their owne way, and be filled vvith their owne deuiſes: *and what is that fruit but ſorrow?*
Pr. 14.13. Euen in laughing their heart is ſorrowfull; and the end of that mirth is heauineſſe: *and* like the
Ec. 7.8. noiſe of thornes vnder a pot, ſo (*ſhort and vaine*) is the laughter
Pr. 10.13. of fools: *what but ſtripes?* A rod ſhall be for the back of him that is deſtitute of vnderſtanding: *yea, it is proper to him.* To the
Pr. 26.3. horſe belongeth a whip, to the aſſe a bridle, & a rod to the fools backe: *wherewith not onely him-*
Pr. 10.8.10. *ſelfe* ſhal be beaten, but the com-
Pr. 13 20. panion of fools ſhal be afflicted: *Laſtly, what but death?* Fooles

ſhall

ſhall dy for want of wit, and remain iu the congregation of the dead; *yea* the mouth of the foole is preſent deſtruction; *and* The lippes of a foole ſhall deuoure himſelfe, *and that which ſhould ſeeme to preſerue him, Very* eaſe ſlayeth the fooliſh, and the proſperitie of fooles deſtroyeth them.

Pr. 10. 21.
Pr. 21. 16.
Pr. 10. 14
Pr.
Pr. 1. 32

SALOMONS ETHICKES.

The third Booke.

IVSTICE.

Iustice gives to each his owne;

- To God, Pietie: which cõprehends
  - Feare,
  - Honour and respect,
  - Obedience.
  - *
- To God & man
  - Fidelitie,
  - Truth
    - in words,
    - in dealings.
  - Loue.
- To man only
  - others
    - Mercie,
    - Liberalitie.
  - our selues; Diligẽce in our vocations.

*Honor and Obedience are indeede mixed duties of Iustice both to God & man: but because as they belong to mã, they are politick vertues & there hãdled; here we consider thẽ onely as due to God.

§. 1. { 1. Of Iuſtice in generall.
2. Of the feare of God { what it is
what fruits it hath { preſent / future

Pr. 15. 21. *NExt to Prudence, is Iuſtice.* A man of vnderſtanding vvalketh vp-
Pr. 20. 7 rightly: The iuſt man, *therfore*, is he that walketh in his
Pr. 16. 17 integrity; *and* whoſe path is to decline from euill; *and brieflie*,
Pr. 12. 22 hee that deales truely, *in giuing each his owne.*

Whether to God; vnto whome Iuſtice challengeth Pietie: which
Ec. 8. 13. *comprehends, firſt*, the feare of the Lord; and this feare of the Lord is to hate euil, as pride, arrogancie, and the euill way; *and* in all

our

our waies to acknowledge God; that he may direct our waies; *so that*, he that walketh in his righteousnes, feareth the Lord; but hee that is lewd in his wayes despiseth him: *which grace*, *as* it is the beginning of knowledge, *&* the very instruction of wisdom, *so in some respect knowledge is the beginning of it*; *for* If thou callest after knowledge, and cryest for vnderstanding; If thou seekest her as siluer, and searchest for hir as treasures; then shalt thou vnderstand the feare of the Lord, and finde the knowledge of God; *And this feare giues both contentment*; Better is a little with the feare of the Lord, then great treasure, and trouble ther-

Pr. 3. 6.
Pr. 14. 2
Pr. 1. 7.
Pr. 15. 33
Pr. 2. 3.
Pr. 2. 4.
Pr. 2. 5.
Pr. 15. 16.

with; *and* 2. *future hope*. Feare
Pr.23.18. the Lord continually: for surely
there is an end, & thy hope shall
not be cut off. *In which regarde,*
Pr. 14.26 This feare of the Lord is an as-
sured strength *to depende vpon*;
becauſe his childrē ſhal haue hope
yea & preſent health & ioy. Feare
Pr. 3. 7. the Lord, & depart from euil; ſo
Pr.3, 8. health ſhall be to thy nauell, and
marrowe to thy bones: *and with*
health, life eternall; The feare of
Pr. 19. 23 the Lord leadeth to life, *yea* is a
Pr. 14.27. welſpring thereof, and he that is
filled therewith, ſhall continue,
and ſhall not be viſited with euil;
Pr. 28. 14 *ſo that* Bleſſed is the man that
feareth alway: *whereas on the cō-*
trary, He that hardneth his hart,
Pr.30.9. and denies God, and ſaith who

is the Lord, ſhall fall into euill. Pr.28.14.

§. 2. { Honor { in the beſt things, / in the beſt times. / Obedience { in attending on his will, / in performing it.

2. HOnor & reſpect; *both from the beſt things*: Honor the Lord, with thy riches, and the firſt fruits of all thy increaſe; ſo ſhall thy barnes be filled with abundance, and thy preſſes ſhall burſt with new wine: *and in our beſt times*; Remember now thy Creator in the dayes of thy youth; vvhile the euill dayes come not, nor the yeares approach, wherein thou ſhalt ſay, I haue no pleaſure in them. Pr.3.9. Pr.3.10. Ec.12.1.

Pr. 1.33. *Thirdly, Obedience.* He that obeyeth mee, ſhall dwell ſafely (*ſayth wiſdome*) and be quiet frō feare of euill: *whether in attendance to the will of God*; My ſon
Pr. 4.20. hearken to my wordes, incline
Pr. 4.21. thine eare vnto my ſayings; Let them not depart from thine eies, but keepe them in the midſt of
Pr. 10.17. thine heart: *for*, Hee that regardeth inſtruction is in the waie of
Pr. 28.9. life; *whereas* he that turneth away his eare from it, his very prayer ſhall be abhominable; *or in executing of it.* He that keepeth the
Pr. 28.7. commandements is a child of vnderſtanding; *yea* he is bleſſed, *& thereby* keepeth his owne ſoule;
Pr. 28.4. *where* they that forſake the lawe prayſe the wicked: *and* he that

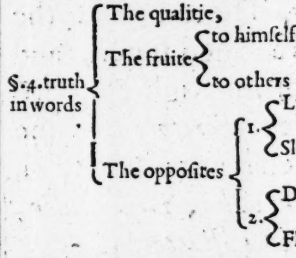
deſpiſeth his wayes ſhall die. Pr. 19.16

§. 3. Fidelitie { in performances { To God, / To man. / in faithfull eproofe.

OR *whether to* GOD *and man.* 1. FIDELITIE: *both, firſt in performing that wee haue vndertaken:* If thou haue vowed a vowe to God, deferre not to paie it; for he delighteth not in fooles; pay therfore that thou haſt vowed; It is better that thou ſhouldſt not vowe; then that thou ſhouldſt vow, and not paie it: Suffer not thy mouth to make thy fleſh to ſinne; Neither ſay before the Angell that this is ignorance: Wherefore ſhall God bee angry by thy voice, and de- Ec. 5.3. Ec. 5.4. Ec. 5.5.

ſtroy the worke of thine hands?
Pr. 20.25 *For*, It is deſtruction to a man, to deuoure that which is ſanctified; and after the vowes to inquire. *Neither this to God onely,*
Pr. 12.22. *but to man*; They that deale truly are his delight; and the vpright ſhall inherite good things:
Pr. 28.10.
Pr. 28. 20 *yea*, The faithfull man ſhall abound in bleſſings; *whereas the perfidious man as he wrongs others*
Pr. 25.19 (*for* Confidence in an vnfaithfull man in time of trouble, is like a broken tooth, and a ſliding foot) *ſo hee gaineth not in the end, himſelfe*;
Pr. 17.13 He that rewardeth euill for good, euill ſhall not depart from his houſe.
Pr. 27.5. 2. *In a faithfull reproofe*: Open rebuke is better the ſecret loue:

The wounds of a louer are faithful, & the kiſſes of an enemy are pleaſant, *but falſe*: ſo *that* he that reproueth ſhal find more thank at the laſt: *and how euer the* ſcorner *take it*, *yet* hee that reprooueth the wiſe, & obedient eare is as a golde eare-ring, and an ornament of fine golde. Pr. 27. 6 Pr. Pr. 15. 12. Pr. 25. 12



HEe that ſpeaketh truth will ſhovve Righteouſneſſe. *Wherein*? A faithfull VVitneſſe deliuereth ſoules: but a deceiuer Pr. 12. 17. Pr. 14. 25.

ſpeaketh

ſpeaketh lyes; *A vertue of no*
Pr.18.21. *ſmall importance: for,* Death and
Life are in the hand of the
tongue; and as a man loues, he
ſhall eate the fruite thereof, *to*
good, or euill; to himſelfe, others:
Pr. 15.4. *Himſelfe;* A wholeſom tongue
Pr. 12. 19 is as a Tree of life, and the lippe
of Truth ſhall bee ſtable for e-
Pr. 10. 20. uer: *others,* The tongue of the
iuſt man is as fined ſiluer, and
Pr. 10. 21 the lippes of the Righteous doo
feede manie: *therefore* Buy the
Pr. 23. 23. truth, and ſell it not; *as thoſe do,*
which eyther 1. *lie,* 2. *ſlaunder,*
3. *diſſemble, or* 4. *flatter.*

§. 5. The Lyer { His fashions, / His manifestation, / His punishment.

A Faithfull witnesse will not lie, but a false record will speake lyes. Of those sixe, yea seauen things that God hateth; *two are*, A lying tongue, *and* a false witnesse that speaketh lyes; *for such a one* mocketh at iudgement, *and* his mouth swallowes vp iniquity; *yea*, a false tong hateth the afflicted. *He is soone perceiued; for* a lying tong varieth incontinently: *& when he is found*, A false witnes shall not be vnpunished, & hee that speaketh lyes shal not escape; *for* the lying lips are abomination to the LORD;

Pr. 14. 5.
Pr. 6. 16.
Pr. 6. 17
Pr. 6. 19.
Pr. 19. 28.
Pr. 26. 28
Pr. 12. 19
Pr. 19. 5
Pr. 12. 22.

Pr. 21.28. *therefore* a falſe witneſſe ſhall periſh: *and who pitties him?* Such a
Pr. 25.18. one is an hammer, a ſworde, a ſharpe arrow to his neighbour;
Pr. 24.28. he deceiueth with his lippes and
29. ſayth, I will do to him as he hath
Pr. 30.7. done to mee. Two things *then*
haue I required of thee, deny me
Pr. 30.8. them not vntill I die &c. Re-
mooue farre from me vanitie, &
Pr. 19.22. lyes. Let me be a poore man *rather* then a lyer.

5. 6. The ſlaunderer { what his exerciſe { in miſreports, in vnſeaſonable meddling. } } what his entertaynment.

Pr. 16.27. THis wicked man diggeth vp
euil, & in his lips is like bur-
Pr. 16.30. ning fire; Hee ſhutteth his eyes

to

to deuiſe wickedneſſe: he moo-
ueth his lips, and bringeth euill
to paſſe: *and either he inuenteth*
ill rumours; A righteous man ha- Pr. 13.5.
teth lying words: but the wicked
cauſeth ſlaunder and ſhame; *or*
els in true reports he will be foo- Pr. 20.3.
liſhly medling, *and* goeth about
diſcouering ſecrets; (*where* hee Pr.11.13.
that is of a faithful heart conce-
leth matters) *and by this meanes*
raiſeth diſcorde. Without wood Pr.26.20.
the fire is quenched, and with-
out a tale-bearer ſtriſe ceaſeth;
for the words of a tale-bearer are Pr.18.8.
as flatterings, and goe down in-
to the bowells of the belly: *ther-*
fore as on the one ſide, thou mayſt Ec.7.23.
not giue thine heart to all that
men ſpeake of thee; leaſt thou

heare thy ſeruant curſing thee; *ſo on the other, no countenance*
Pr.25.23. *muſt be giuen to ſuch: for* As the North-wind driues away raine; ſo dooth an angry countenance the ſlaundering tongue.

§. 7.
- The diſſembler of foure kindes: malicious, vaineglorious, couetous, impenitent.
- The flatterer: his ſucceſſe: to himſelfe, to his friend. his remedie.

Pr. 10. 18 *THe ſlaunderer and diſſembler goe togither*: He that diſſembleth hatred with lying lips, and hee that inuenteth ſlaunder, is a foole; *There is then a malicious*
Pr.26.24. *diſſembler*: Hee that hateth will counterfeit with his lippes, and

in

in his heart hee layeth vp deceit; *ſuch one*, Tho he ſpeake fauourably, beleeue him not; for there are ſeauen abhominations in his heart. Hatred may be couered with deceit; but the malice therof ſhall (*at laſt*) bee diſcouered in the congregation. *There is a vaine-glorious diſſembler*, that maketh himſelf rich & is poore; *and* 3. *a couetous*: There is that makes himſelfe poore hauing great riches; *& this both in bargains*: It is naught, It is naught, ſayth the buier; but when hee is gone apart; hee boaſteth; *and* 2. *In his entertaynement*; The man that hath an euill eye, as though hee thought in his heart, ſo will hee ſaie to

Pr. 26. 25
Pr. 26. 26
Pr. 13. 7.
Pr. 13 7.
Pr. 20. 24
Pr. 23. 6.
Pr. 23. 7

thee, Eate and drinke, but his heart is not with thee: *Laſtly, an impenitent*; Hee that hideth his ſinnes ſhall not proſper: but hee that confeſſeth and forſaketh them ſhall haue mercie. Pr. 28. 13

The flatterer prayſeth his friend with a loude voyce, riſing early in the morning; *but with what ſucceſs? To himſelfe*; It ſhall bee counted to him for a curſe: *To his friend*; A man that flattereth his neighbour, ſpreadeth a net for his ſteps; *hee ſpreadeth and catcheth: For* a Flattering mouth cauſeth ruine. *The only remedie then is*; Meddle not with him that flattereth with his lippes; *for* It is better to heare the rebuke of wiſe men, then the ſong of fooles. Pr. 27. 14. Pr. 29. 5. Pr. 26. 28. Pr. 20. 19. Ec. 7. 7.

8. Truth

§. 8. Truth in dealings: wherein is the true-dealers
- Practices
  - To do right,
  - with ioye.
- Reward
  - Gods loue,
  - good memoriall.

THe vprightneſſe of the iuſt ſhall guide them, and direct their waie; *which* is euer plaine and ſtraight; *whereas* the waie of others is peruerted, & ſtrãge. *Yea, as* to do iuſtice and iudgement is more acceptable (to the Lord) then ſacrifice; ſo it is a ioy to the iuſt *himſelfe*, to do iudgement: all his labour therfore tendeth to life; hee knovveth the cauſe of the poore, and wil haue care of his ſoule: His worke is right, neither intendeth he anie

Pr. 11. 3.
Pr. 11. 5.
Pr. 13. 19.
Pr. 21. 8.
Pr. 21. 3.
Pr. 21. 15.
Pr. 10. 16
Pr. 29. 7.
Pr. 29. 10
Pr. 21. 8.
Pr. 3. 29.

euill against his neighbour; seeing he dwelleth by him without feare; *and what loseth hee by this?*
Pr. 16. 11. *As* the true balance, and weight are of the Lord, & al the weights of the bagge are his worke: *So*
Pr. 15. 9. God loueth him that followeth righteousnesse: *and with men;*
Pr. 12. 26. The righteous is more excellēt then his neighbour: *and* Better is
Pr. 28. 6. the poore that walketh in his vprightnesse, then hee that perueerteth his wayes, though hee be rich. *Yea finally,* The memo-
Pr. 10. 7. riall of the iust shall bee blessed.

§ 9. Deceit { The kinds { Coloured, / Direct { Priuate, / Publike. } } } / The iudgement attending it.

Contrary to this is Deceit: whether in a colour; As hee that faineth himself mad, casteth firebrands, arrowes, and mortall things; *so* dealeth the deceitfull man, & saith, Am I not in sport? *As this* deceit is in the heart of them that imagine euill: *so in their hands are* Diuers weights, and diuers balances: *or directly*, Hee that is partner with a theefe, hateth his owne soule, *and dangerous* are the wayes of him that is greedy of gaine; *much more publiquely*, I haue

Pr. 26. 18.

Pr. 26. 19.

Pr. 12. 20.

Pr. 20. 10.

Pr. 29. 24.

Pr. 1. 19.

Ec.3.16. ſeene the place of iudgement, where was wickedneſſe; and the place of iuſtice vvhere was iniquitie: I thought in mine heart God will iudge the iuſt and the wicked, *yea oft-times ſpeedily*; *ſo as* The deceitfull man roaſteth not what he tooke in hunting: *or if he eate it*; The bread of deceit is ſweet to a man, but afterward his mouth ſhal be filled with grauell.

Ec.3.17.

Pr.12.27.

Pr.20.17.

§.9. Loue { To God, rewarded { with his loue, with his bleſſings. / To men { In paſſing by offences, In doing good to our enemies.

Pr.8.17. LOue to God; I loue them that loue me: and they that ſeeke me early ſhall finde me; *& with*

me,

me, blessings: I cause them that loue me to inherit substance, and I will fill their treasures. 2. *To men*, 1. *In passing by offences*; Hatred stirreth vp contentions, but loue couereth all Trespasses, and the shame *that arises from them: so that* hee *onely* that couereth a transgression seeketh loue. 2. *In doing good to our enemies*, If hee that hateth thee bee hungry giue him bread to eate; and if hee bee thirsty, giue him water to drinke. *Here therefore doe offend*, 1. *the contentious*. 2. *the enuious*.

Pr. 8. 21.

Pr. 10. 12

Pr. 12. 16.

Pr. 17. 9.

Pr. 25. 21.

§. 10. The contentious { whether in rayſing ill rumours, or whether by preſſing matters too farre.

Pr. 6. 19. THE *firſt* is hee that raiſeth contentions among brethren: *which once raiſed are not ſo*
Pr. 18. 19. *ſoone appeaſed.* A brother offended is harder to win thē a ſtrong city: *and* their contentions are like the barre of a palace. *This is*
Pr. 16. 29. that violent man that deceiueth his neighbour, and leadeth him into the way that is not good, *the way of diſcord: whether by ill*
Pr. 18. 6. *rumours*; The fooles lips come with ſtrife; *and* as the coale ma-
Pr. 26. 21. keth burning coales, and wood a fire, ſo the contentious man is apt to kindle ſtrife; *and that euen*

among

among great ones, A froward perſon ſoweth ſtrife, *and* a talebearer maketh diuiſion among Princes; *or by preſſing matters too farre*: When one churneth milk, he bringeth forth butter; and he that wringeth his noſe, cauſeth blood to come out: ſo he that forceth wrath, bringeth forth ſtrife, *the end whereof is neuer good*: for if a wiſe man contend with a fooliſh man, whether he bee angry or laugh, there is no reſt. Pr. 16.28. Pr. 30.33. Pr. 29.9.

§. 11. Enuie { The kinds { At our neighbour, At the wicked. The effects { To others, It ſelfe.

THE *ſecond is that iniuſtice wherby* the ſoule of the wicked

Pr. 21. 10. ked wiſheth euill, and his neighbour hath no fauour in his eyes;
Pr. 24. 17. *that moueth him* to be glad when his enemie falleth, and his heart to reioyce when hee ſtumbleth; *and this is a violent euill.* 1. *To it ſelfe*; A ſound heart is the life of the fleſh; but enuy is the rotting
Pr. 14. 30. of the bones. 2. *To others*; Anger
Pr. 27. 4 is cruell, and wrath is raging: but who can ſtand before enuie? *But of all other it is moſt vniuſt, when it is ſet vpon an euill ſubiect.*
Pr. 24. 20 Fret not thy ſelfe becauſe of the malitious, neyther bee enui-
Pr. 3. 31. ous at the wicked, nor chuſe a-
Pr. 23. 17. nie of his wayes; neyther let thine heart bee enuious againſt
Pr. 24. 1. ſinners, nor deſire to bee with
Pr. 24. 2. them; *for, as* their heart ima-

gineth

gineth deſtruction, and their lips ſpeake miſchiefe, *ſo* the froward is an abomination to the Lord; and there ſhall bee none end of the plagues of the euill man; and his light ſhall bee put out. Pr. 3. 32 Pr. 24.20.

§. 12. Iuſtice To man only: Firſt to { others 1. in { Mercy { The qualitie, The gaine of it.

LEt not mercy and trueth forſake thee: binde them on thy necke, and write them vpon the table of thine heart; *this ſuffereth not* to ſtop thine eare at the cry of the poore: *yea*, the righteous man regardeth the life of his Pr. 3. 3. Pr. 21. 13. Pr. 12. 10.

beaſt;

beaſt; *no vertue is more gainfull:*
Pr.16.6. *for* By mercy and trueth iniquity
Pr.3.4. ſhall bee forgiuen; *and* By this
thou ſhalt find fauor and good
vnderſtanding in the ſight of
God and man: *Good reaſon:* For
Pr. 14. 31. he honoreth God that hath mer-
cy on the poore: *yea he makes*
Pr.19.17. *God his debter;* He that hath mer-
on the poore lendeth to the
Lord, and the Lord will recom-
Pr.11.17. pence him: *So that* The merci-
full man rewardeth his owne
Pr.21.21. ſoule; *for* Hee that followeth
righteouſneſſe and mercy, ſhall
find righteouſneſſe, and life, and
Pr. 14. 21 glory; *and therefore* is bleſſed
for euer.

13. Againſt

§. 13. Against mercy offend { 1. Vnmercifulneſſe, 2. Oppreſſion, Blood-thirſtineſſe.

1 THat *(not onely)* the rich ruleth the poore, but that the poore is hated of his owne neighbour; whereas the friends of the rich are many: *Of his neighbour? Yea* All the brethren of the poore hate him: how much more will his friendes depart from him? though he be inſtant with wordes, yet they will not. Pr.22.7. Pr.14.20. Pr.19.7.

2. There is a generation, whoſe teeth are as ſwordes, and their iawes as kniues, to eate vp the afflicted out of the Pr.30.14.

Pr. 22.16. earth. Theſe are they that oppreſſe the poore to increaſe themſelues, and giue to the rich;

Pr. 22.22. *that* rob the poore, becauſe he is poore, and oppreſſe the afflicted in iudgemẽt; that take away

Pr. 25.20. the garment in the cold ſeaſon, *& therfore* are like vineger powred vpon nitre, or like him that ſingeth ſongs to an heauy heart;

Pr. 11.17. That trouble their owne fleſh, *and therefore* are cruell; *An ordinary ſinne.*

Ec. 4.1. I turned and conſidered all the oppreſſions that are wrought vnder the Sunne; and behold the teares of the oppreſſed, and none comforteth them; and the ſtrength is of the hand of thoſe that oppreſſe them, & none comforteth them.

None?

None? *Yes ſurely, aboue.* If in a country thou ſeeſt the oppreſſion of the poore, and the defrauding of iudgement, and iuſtice, bee not aſtonied at the matter; for he that is hyer then the hyeſt regardeth, and there bee hyer then they, which will defend the cauſe of the poore, to *cauſe* the oppreſſour to come to pouerty: *in which eſtate* hee ſhall cry and not be heard. Ec. 5. 7. Pr. 22. 23. Pr. 22. 16. Pr. 21. 13.

3. *The bloody man is hee which not only* doth hate him that is vpright, *but* laieth wait againſt the houſe of the righteous, and ſpoyleth his reſting place; *yea* that doeth violence againſt the blood of a perſon, *Such as* Pr. 29. 10. Pr. 24. 15. Pr. 28. 17.

Pr. 1.11. *will say*, Come with vs, wee will lay wait for blood, and lie priuily for the innocent without a cauſe.
Pr. 1.12. We will ſwallow them vp aliue like a Graue, euen whole; as thoſe that goe downe into the
Pr. 1.15. pit; But, my ſonne, walke not thou in the way with them: re-fraine thy foot from their path:
Pr. 1.16. For their feet run to euill, and make haſte to blood-ſhed. Cer-
Pr. 1.17. tainely as without cauſe the net is ſpred before the eyes of all
Pr. 1.18. that hath wings: So they lay wait for blood, & lie priuily for their
Pr. 12 10. liues; Thus the mercies of the wicked are cruell: *But ſhall they*
Pr. 26.2. *preuaile in this?* The cauſeleſſe
Pr. 24.16. curſe ſhall not come: The iuſt man may fall ſeuen times in a

day,

day, but hee riseth vp againe, whiles the wicked shall fall into mischief. *Yea into the same they had deuised.* Hee that diggeth a pit shall fall therein: and he that rolleth a stone, it shall fall vpon him, *and crush him to death.* *Iar* He that doth violence against the blood of a person, shall flee vnto the Graue, and they shall not stay him. Pr. 26.27. Pr. 28.17.

5. 14. The second kind of Iustice to others, is Liberality

- Described.
- Limited,
- Rewarded, with his owne, with more.

Liberality or beneficēce, is to cast thy bread vpon the waters; Ec 11. 1.

Ec. 11.2. *to* giue a portion to seuen, and
also to eight; *in a word,* to giue
Pr. 22.9. of his bread to the poore, *and*
Pr. 3.27. not to withhold his goods from
the owners thereof (1. *the needy*)
tho there bee power in his hand
Pr. 3.28. to doe it, *and* not to say to
his neighbour, Goe and come
againe, to morrow I will giue
thee, if hee now haue it; *Not*
that God would not haue vs in-
ioy the comforts he giues vs, our
Ec. 5.18. *selues; for,* to euery man to whom
God hath giuen riches and trea-
sures, and giueth him power to
eate thereof, and to take his
part, and to inioy his labours,
this is the gift of God; *but* if
Ec. 11.3. the clouds bee full, they will
powre out raine vpon the earth,

and yet they ſhall bee neuer the emptier. The liberall perſon ſhall haue plentie, and he that watereth, ſhall alſo haue raine: *yea not onely* hee that giueth to the poore, ſhall not lacke, *but* ſhall finde it after many daies; *whereas* he that hideth his eies, ſhall haue manie curſes: *but*, There is that ſcattereth and is more increaſed; *thus* Hee that hath a good eye is bleſſed of God. Pr. 11. 25. Pr. 28. 27. Ec. 11. 1. Pr. 11. 24. Pr. 22. 9.

§. 15. The extreams whereof are
- Couetouſnes
  - The deſcription of it,
  - The curſe.
- Prodigalitie.

THe *couetous* is he, that is greedy of gaine, that hauing an Pr. 1. 19. Pr. 23. 6.

Pr.21.26. Pr.23.4. euill eie, *and* coueting ſtill greedily, trauelleth too much to bee rich; *and therefore both* ſpareth Pr.11.24. more then is right, *and* increaſeth his goods by vſury and intereſt; There is one alone, & there Pr. 28. 8. Ec.4.8. is not a ſecond, which hath neither ſonne, nor brother; yet is there none end of his trauell, neither can his eyes bee ſatisfied with riches, neither doth hee thinke for whom doe I trauaile and defraud my ſoule of pleaſures. *This man is vnſatiable, like to* The horſe-leeches two Pr. 30.15. daughters, which cry ſtill, Giue, Giue: *eſpecially in his deſires*; Pr.27.20. The Graue and deſtruction can neuer bee full; ſo the eyes of a man can neuer bee ſatiſ-

fied:

fied: All the labour of man is for his mouth, and yet the ſoule is not filled: *yea this is the curſe that God hath ſet vpon him*; He that loueth ſiluer ſhall not be ſatisfied with ſiluer: and he that loueth riches ſhal be without the fruite thereof; *and whereas* the riche mans riches are his ſtrong Citie, hee that truſteth in riches ſhall fall, *and by his* ſparing commeth ſurely to pouertie. *All this while* hee ſets his eyes on that which is nothing, *and* doth but gather for him, that will be mercifull to the poore: *wherefore*, Better is a little with right, then great reuenues without equitie. Giue mee not pouerty, nor riches: feed me with foode conue-

Ec. 6.7
Ec. 5.9
Pr. 18. 11
Pr. 11. 28
Pr. 11. 24
Pr. 23. 5
Pr. 28. 8
Pr. 16. 8
Pr. 30. 8

nient

nient for mee, leaſt I be full and
Pr. 30.9 denie thee, and ſaie, vvho is the Lord: or leaſt I bee poore and ſteale, & take the name of God in vaine.

§. 16. Prodigality in { Too much expence: whereof { The quality, / The ende. / Carelesnes of his estate.

THE *prodigall is the man* that
Pr. 12.9 boaſteth of falſe liberalitie,
Pr. 21.17 that loueth paſtime, and vvine
Pr. 28.7 and oyle, that feedeth gluttons,
Pr. 28.19 and followeth the idle; The vn-
Pr. 6.12 thriftie man and the wicked man walketh with a froward mouth;
Pr. 6.14. Lewde things are in his heart, he imagineth euill at all times;

Ther-

Therefore (*also*) shall his destruction come speedily, and he shall bee destroyed suddainely vvithout recouerie; *and in the meane time*, The riches of vanity shall diminish; *so that* hee shall be a man of want; *yea* filled with pouertie, *and* a shame to his Father; *Of this kinde also is hee that is otherwise careless of his estate*: Be not thou of them that touch the hand, nor among them that are surety for debts: If thou hast nothing to paie; vvhy causest thou that he should take thy bed from vnder thee.

Pr. 6. 15

Pr. 13. 11

Pr. 21. 17

Pr. 28. 19

Pr. 28. 7

Pr. 22. 26

Pr. 22. 27

See more of this rule in the two last pag. of *Politicks*, following.

17. Dili-

§. 17. Diligence { what it is, / how profitable in { Health, / wealth & abūdance / Honour.

IVstice to a mans selfe, is Diligence; *for* hee that trauelleth, trauelleth for himselfe: *The diligent is he, who* all that his hand shall finde to doe, doth it with all his power. I haue seene (*indeed*) the trauell, that God hath giuen the sons of men, to humble them thereby, *that* all things are full of labour, man cannot vtter it; *But* what profit hath he that worketh, of the thing wherin hee trauelleth? *Much euerie way*: *first*, *Health*: The sleep of him that trauelleth is sweete,

Pr. 16. 26
Ec. 9. 10
Ec. 3. 10
Ec. 1. 8
Ec. 3. 9.
Ec. 5. 11.

whe-

whether hee eate little or much; *Secondly*, *wealth*: Open thine eyes, and thou ſhalt be ſatisfied with bread: *yea*, The hand of the diligent maketh rich, and his ſoule ſhal be fat: *and not ſufficiency only*; *but* in all labour there is abundance, but the talke of the lippes bringeth want: *yet more*, the riches that the diligent man hath, are precious. 3. *Honour*. A diligent man ſhall ſtand before kings, and not before the baſe ſort; *and* The hand of the diligent ſhall beare rule, but the idle ſhall bee vnder tribute.

Pr. 20.13
Pr.10.4
Pr.13.4
Pr.14.23
Pr.12.27
Pr.22.29
Pr.12.24

§. 18. Slouthfulneſs { The properties, / The danger of it.

Ec. 4. 5 THe ſlouthfull, *is he that* folDeth his hands, and eateth
vp his owne fleſh; That hideth
Pr. 19. 24 his hand in his boſome, and will
not pull it out againe to his
Pr. 26. 24 mouth; that turneth on his bed,
as a dore turneth on his hinges,
Pr. 6. 10 *and ſaith*, Yet a little ſleepe, a
little ſlumber, a little folding of
the hands to ſleepe. *Euery thing*
that hee ought to doe is trouble-
Pr. 15. 19 *ſome*, The waie of the ſlouth-
full man is an hedge of thornes
(*which hee is loath to ſet foote in*):
Pr. 22. 13 } There is a lion without (*ſaith he*)
Pr. 26. 13. } I ſhall be ſlaine in the ſtreet: *who*

al-

although herein hee bee wiſer in his owne conceit, then ſeauen men that can render a reaſon: Yet (*the truth is*) he that (*ſo much as*) followes the idle, is deſtitute of vnderſtanding. Hee luſteth (*indeed*) *& affecteth great things*, but his ſoule hath nought; *ſo*, The verie deſire of the ſlouthfull ſlayeth him, for his hands refuſe to worke. And *not onely* he that is ſlothfull in his worke is brother to him that is a great vvaſter; but he that ſleepeth (*and* Slothfulneſſe cauſeth to fall aſleepe) in harueſt, is the ſonne of confuſion: *and* Hee that vvill not plovve, becauſe of winter; ſhall begge in Sommer, and haue nothing: Loue not

Pr. 26.16
Pr. 12.11
Pr. 13.4
Pr. 21.25
Pr. 18.9
Pr. 10.5
Pr. 19.15
Pr. 20.4
Pr. 20.13

ſleepe

sleepe *therfore*, least thou come to pouertie; *for, what is it, that hence commeth not to ruine?* For,
Ec. 10.18 *the house*: By slouthfulnes the roofe of the house goeth to decay, and by idlenes of the hands, the house droppeth thorough.
Pr. 24.30 *For the land*; I passed by the field of the slouthfull, & by the vineyard of the man destitute of vnderstanding;
Pr. 24.31 And loe, it was all growen ouer with thornes, and nettles had couered the face of it; and the stone wall thereof was broken downe. Then I behelde
Pr. 24.32 and considered it well; I looked vpon it, and receiued instruction;
Pr. 10.4 *so in euery respect* the slouthfull hand maketh poore. Go to
Pr. 6.6 the Pismire *therefore* thou slug-

gard,

gard, and behold her waies, and bee wiſe: For, ſhee hauing no guide, Gouernour, nor Ruler, prepareth her meate in ſummer, and gathereth her foode in harueſt; How long wilt thou ſleepe O ſluggard? when wilt thou ariſe out of thy ſleepe? Yet a little ſleepe, yet a little ſlumber, yet a little folding of the hands to ſleepe: Therfore thy pouerty commeth as a ſpeedie Traueller, and thy neceſſitie as an armed man.

Pr. 6.7
Pr. 6.8
Pr. 6. 9
Pr. 24. 33
Pr. 6.11

SALOMONS ETHICKES.

The fourth Booke.

Temperance & Fortitude.

Temperance is the moderation of our desires: whether
- in Diet; Sobrietie.
- in words & actions: Modestie, & Humilitie.
- in affectiõs: continencie, refraining of anger.

§. 1.
- Temperance in diet,
- excesse: how dangerous to: Bodie, Soule, Estate.

HE *temperate in dyet, is hee* that refrayneth his appetite, *that* looks not on the wine when it is red, *that* Pr. 25.28 Pr. 23.31

Pr. 23.2 puts his knife to his throat, when
Pr. 23.1. hee ſits with a Ruler; *that* when
Pr. 25.16 he findes honie, eates but that
vvhich is ſufficient for him;
leaſt hee ſhould be ouer-full:
It is true, that a man eateth,
Ec. 3.13. and drinketh, and ſeeth the
commoditie of all his labour;
this is the gifte of God: *yea*,
Ec. 5.17 this I haue ſeene good, that it
is comely to eate and to drinke,
and to take pleaſure in all his la-
bour vvherein hee trauelleth
vnder the Sunne, the vvhole
number of the dayes of his life
vvhich GOD giueth him; for
Ec. 9.7 this is his portion; *God allowes*
vs to eate our bread vvith ioy,
and drink our wine with a cheer-
Ec. 3.22 full heart, and there is nothing

better

better then this, *yea* there is no profite but this: *But not* that a man ſhould bee giuen to his appetite; that hee *ſhould* ſeeke in his heart to drawe his fleſh to vvine; *or that* vvhatſoeuer his eyes deſire hee ſhould not withholde it from them: *Such a man* vvhen hee is full, deſpiſeth an hony-comb; whereas to the hungrie, euery bitter thing is ſweet; *and in his exceſſe is outrageous*: *One of the* three things, yea foure, for which the earth is moued, and cannot ſuſtaine it ſelf, is a foole vvhen hee is filled vvith meate. *Neither doth this proſper, with himſelfe. For his bodie*; The ſatietie of the rich vvill not ſuffer him to ſleepe:

Ec. 2. 24. Pr. 23. 2 Ec. 2. 3. Ec. 2. 10 Pr. 27. 7 Pr. 30. 21 Pr. 30. 22 Ec. 5. 11

Pr.23.29 To whome is woe? to whome is
sorrow? to whom is murmuring?
to whom are woundes without
cause? and to whō is the redneſſe
Pr.23.30. of the eyes? Euen to them that
tarry long at the wine; to them
that goe and ſeeke mixt wine:
Pr.23.31. *For his ſoule*; Looke not on the
wine when it is red, and ſhoweth
his colour in the cuppe, or go-
Pr.23.32. eth downe pleaſauntly. In the
ende thereof, it will bite like a
ſerpent, and hurt like a cocka-
Pr.23.33. trice: Thine eyes ſhall looke vp-
on the ſtrange woman, and thy
lippes ſhall ſpeake lewd things:
Pr.23.34. And thou ſhalt bee as one that
ſleepeth in the midſt of the ſea,
and as hee that ſleepeth in the
top of the maſt: They haue ſtri-

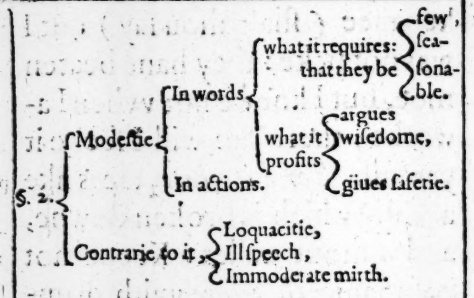
ken mee (ſhalt thou ſay) but I was not ſicke: they haue beaten mee, but I knewe not vvhen I awooke; therefore will I ſeeke it yet ſtill: *For his eſtate*, He is like a Citie which is broken downe, and without walles: Keepe not companie *therefore* vvith drunkards, nor with gluttons; for the glutton and drunkard ſhall bee poore, and the ſleeper ſhall bee cloathed with ragges; *and in all theſe*, Wine is a mocker, & ſtrong drinke is raging, and vvhoſoeuer is deceiued thereby is not vviſe.

Pr. 23. 35

Pr. 25. 28

Pr. 23. 20

Pr. 20. 1



Pr. 17.27 THe *modest* (*for wordes*) is a man of a pretious spirit,
Pr. 10. 19 that refraineth his lippes, *and* spareth his words. The wordes
Pr. 17.27. Pr. 18.4. of a *modest man are* like deepe waters, and the welspring of wisdome like a flowing riuer: *but when he doth speak, it is to purpose;*
Pr. 10.31. *for*, The mouth of the iust shalbe
Pr. 10.21. fruitfull in wisdom: & the lips of the righteous do feed many, *yea*
Pr. 12.14 Pr. 13. 2 *himself*; A man shalbe satiate with

good

good things by the fruite of his mouth; & with the fruit of a mans mouth his belly ſhal be ſatisfied: *but ſtill hee ſpeaketh ſparingly*; A wiſe man concealeth knowledge, and a man of vnderſtanding will keepe ſilence: *which as it argues him wiſe* (*for* euen a foole when hee holdeth his peace is counted wiſe; and hee that ſtoppeth his lippes, as prudent); *ſo it giues him much ſafetie.* Hee that keepeth his mouth, and his tongue, keepeth his ſoule from affliction; *yea*, he keepeth his life; *where contrarily*, The mouth of the foole is in the multitude of wordes, it babbleth out fooliſhneſſe; *as* it is fedde with it: *neither* hath hee

Pr. 18. 20.
Pr. 12. 23.
Pr. 11. 12.
Pr. 10. 19 & Pr. 17. 28
Pr. 21. 23.
Pr. 13. 3.
Ec. 5. 2.
Pr. 15. 2.
Pr. 15. 14.
Pr. 18. 2.

any

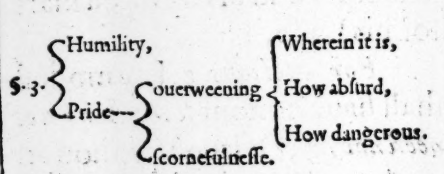
any delight in vnderſtanding, *but* that which his heart diſcoue-
reth ; *and while he bewrayeth it,*
Pr.12.23. The heart of fooles publiſheth
his fooliſhneſſe : *And as* he mul-
Ec.10.14. tiplieth words, *ſo* in many words
Pr.10.19. there cannot want iniquity : his
Pr.11.28. mouth *(ſtill)* babbleth euill
Pr.15.32. things; *for either* he ſpeaketh fro-
Pr.12.6. ward things, *or* how to lie in wait
for blood, *or* in the mouth of the
Pr.14.3. fooliſh is the rod of pride ; *And*
Pr.13.3. *what is the iſſue of it?* He that o-
peneth his mouth, deſtruction
Pr.17.20. ſhall bee to him. And hee that
hath a naughty tongue ſhall fall
Pr.10.31. into euill ; *for, both* it ſhall be cut
Pr.15.4. out, *and* the frowardneſſe of it is
the breaking of the heart. *Laſtly,*
Pr.18.7. A fooles mouth is his owne de-

ſtruction,

ſtruction, and his lips are a ſnare for his ſoule.

For Actions: The modeſt ſhall haue honour: *And tho wee need not ſay,* Of laughter, thou art mad, & of ioy, what is this thou doeſt; *yet* Anger is better then laughter, for by a ſadde looke the heart is made better. The heart of the wiſe, *therefore*, is in the houſe of mourning, but the heart of fooles is in the houſe of mirth. Reioyce then, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth, & walke in the wayes of thine heart, and in the ſight of thine eyes; but know, that for all theſe things God will bring thee to iudgement.

Pr. 11. 16.
Ec. 2. 2.
Ec. 7. 5.
Ec. 7. 6.
Ec. 11. 9.



NExt to the modest, is the humble in spirit; *Hee saith,* Surely, I am more foolish then a man, & haue not the vnderstanding of a man in me; for I haue not learned wisedome, and haue not attained to the knowledge of holy things: *But doth he want it ere the more? No*: With the lowly is wisedome, *and* The eare that hearkeneth to the corrections of life, shall lodge among the wise: Better it is, *therefore,* to bee of an humble mind with

Pr. 29. 23.
Pr. 30. 2.
Pr. 30. 3.
Pr. 11. 2.
Pr. 13. 31.
Pr. 16. 19.

the

the lowely, then to diuide the spoyles with the proud: *for* before honour goeth humilitie; *and* hee that confesseth and forsaketh his sinnes, shall haue mercy; *yea*, the humble of spirit shall inioy glory: *and* the rewarde of humilitie, & the feare of God, is riches, and glory and life. Pr.15.33 Pr.18.12 Pr.28.13. Pr.29.23. Pr.22.24.

Contrary whereto; There is a generation, whose eyes are hautie, and their eyelids are lift vp; There is a generation that are pure in their owne conceit, and yet are not washed from their filthinesse. *Yea*, All the wayes of a man are cleane in his own eies: but the Lord pondereth the spirits; *and not so onely, but* Many men will boast of their goodnes; Pr.30.13. Pr.30.12. Pr.16.2. Pr.21.2. Pr.20.6.

Pr.25.27. *but* It is not good to eate much honie, ſo to ſearch their owne
Pr.27.2. glory is not glory; Let another man prayſe thee, and not thine owne mouth; a ſtranger and not thy owne lips: *This ouer-weening is commonly incident to great men.*
Pr.28.11. The rich man is wiſe in his owne conceit, but the poore that hath vnderſtanding can trie him: *Hence it is, that he affects ſingularity;*
Pr.18.1. According to his deſire, he that ſeparates himſelf, will ſeeke, and occupy himſelfe in all wiſedome; *but* Seeſt thou a man *thus*
Pr.16.12. wiſe in his owne conceit, there is more hope of a foole then of him: yea, *he is a foole in this:* In
Pr.14.3. the mouth of the fooliſh, is the
Ec.7.25. rod of pride; I thought, I will be

wiſe

wiſe, but it went farre from me;
it is farre off, what may it bee? Ec. 7. 26.
and that, a wicked foole; A hautie Pr. 21. 4.
looke, and a proud heart which
is the light of the wicked is ſin:
If *therefore* thou haſt bene fooliſh in lifting vp thy ſelfe, and if Pr. 30. 32.
thou haſt thought wickedly, lay
thy hand vpon thy mouth, *for*
God hateth an hauty eye; *yea he* Pr. 6. 17.
ſo hateth it, that al that are proud Pr. 16. 5.
in heart, are an abomination to
the Lord: and tho hand ioyne in
hand, they ſhall not be vnpuniſhed; *and what puniſhment ſhall*
be haue? The Lord will deſtroy Pr. 15. 25.
the houſe of the proud man, *and*
his very pride is an argument of
his ruine: Before deſtruction the
heart of a man is haughty: Pride Pr. 18. 12.

goeth

goeth before destruction, and an hie mind before the fall: *Before it? yea with it*: When pride commeth, then cōmeth shame. *Now the height of pride is scornefulnesse.* Hee that is proud and haughty, scornefull is his name, who worketh in the pride of his wrath: and *this man* despiseth his neighbour, and *therefore* is destitute of understanding: when the wicked commeth, then commeth contempt; and with the vile man is reproche: *but, at all, him that reproues him*: He that reproueth a scorner, purchaseth to himselfe shame: and hee that rebuketh the wicked, getteth himselfe a blot; *therefore* Iudgements are prepared for the scor-

Pr. 16. 18.
Pr. 11. 2.
Pr. 21. 24.
Pr. 11. 12.
Pr. 18. 3.
Pr. 9. 7.
Pr. 19. 29.

ners,

ners, and ſtripes for the backe of fooles; *ſo, as others are hurt by his ſinne*; *for* a ſcornefull man bringeth a whole citie into a ſnare: *ſo they ſhall bee likewiſe bettered by his iudgement*; when the ſcorner is puniſhed, the fooliſh is wiſe. Pr.29.8. Pr.21.11.

§. 4. Continency { of Luſt, / of Anger, } with their cõtraries.

OF *the firſt kind*, *is* hee that drinkes the waters of his owne ciſterne; that deſires not the beautie of *a ſtranger* in his heart; neither lets her take him with her eye-lids: *contrarily, the incõtinent* is he that delights in a ſtrange woman, & imbraces the boſome of a ſtranger; or ſhe that Pr. 5.15. Pr.6.25. Pr.5.20.

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Pr. 16. 18.
Pr. 11. 2.
Pr. 21. 24.
Pr. 11. 12.
Pr. 18. 3.
Pr. 9. 7.
Pr. 19. 29.

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Pr. 2.17. forsakes the guide of her youth, and forgetteth the couenant of
Pr. 23.28. God; shee lyeth in wait for a pray, and shee increaseth the
Pr. 23.27. trangressers amongst men. For a whore is as a deepe ditch,& a strange woman as a narrow pit:
Ec. 7.28. *Yea,* I finde more bitter then death the woman whose heart is
See more of this viee, *Oecon.*sect.2. &3. as nets and snares, and whose hands as bands: hee that is good before God shall bee deliuered from her, but the sinner shall be taken by her.

Pr. 16 32. *Of the second, is* he that is slow
Pr. 14.29. to anger, slow to wrath; whose
Pr. 19.11. discretion differreth his anger, and whose glory is to passe by an offence: *which moderation,*
Pr. 14. 29. *as it argues him to bee* of great

wise-

wiſedome (*for* wiſe men turne away wrath) *ſo it makes* him better then the mightie man, *and procures him iuſt honour*; *for* It is the honour of a man to ceaſe from ſtrife: *cõtrary to which, is* he that is of an haſty ſpirit to be angry; *which as it proues him fooliſh*: (for anger reſteth in the boſom of fooles, *and* he that is haſtie to anger, *not onely* committeth folly, *but* exalteth it) *So it makes him dangerous*: Anger is cruell, and wrath is raging; *and* a furious man aboundeth in trangreſſions: *wherefore* make no friendſhippe with an angry man, leaſt thou learne his wayes, and receiue deſtruction to thy ſoule.

Pr.29.8.
Pr.16.23.
Pr.20.3.
Ec.7.11.
Ec.7.11.
Pr.14.17
Pr.14.29
Pr.27.4.
Pr.29.22.
Pr.22.24.
Pr.22.25.

§. 5. Fortitude { In generall, / The speciales of it; { Confidence, / Patience { in Gods afflictiõs, / in mens iniuries.

FOrtitude is that, whereby The spirit of a man susteines his infirmities; *which makes* the righteous bold as a lyon: *contrarily the weake of strength* is he that is faint in the day of aduersitie; *whose* feare bringeth a snare vpon him; *and that, desperate*: A wounded spirit who can beare? *which is often caused through guiltinesse*: The wicked fleeth, when none pursueth him. *Confidence is, to* trust in the Lord with all thine heart, and not to leane

Pr. 18.14. Pr. 28.1. Pr. 24.10. Pr. 29.25. Pr. 18.14. Pr. 28.1. Pr. 3. 5.

to

to thine owne wiſedome ; *but* in all thy wayes to acknowledge him, *and* to commit thy works to the Lord, *and to* haue hope in thy death : *and tho in other things*, The hope that is deferred is the fainting of the heart ; *yet in this*, hee that truſteth in the Lord ſhall bee fatte ; *for*, *from hence, not onely* his thoughts and wayes are directed, *but he receiueth ſafetie, and protection*; He is a ſhield to thoſe that truſt in him. The horſe is prepared for the day of battaile, but ſaluation is of the Lord. *Yea*, The name of the Lord is a ſtrong tower : the righteous runneth to it, and is exalted. *So that*, Hee that truſteth in

Pr.3.6.
Pr.16.3.
Pr.14.32.
Pr.13.12.
Pr.28.25.
Pr.16.3. Pr.3.6.
Pr.30.5.
Pr.21.31.
Pr.18.12
Pr.16.20.

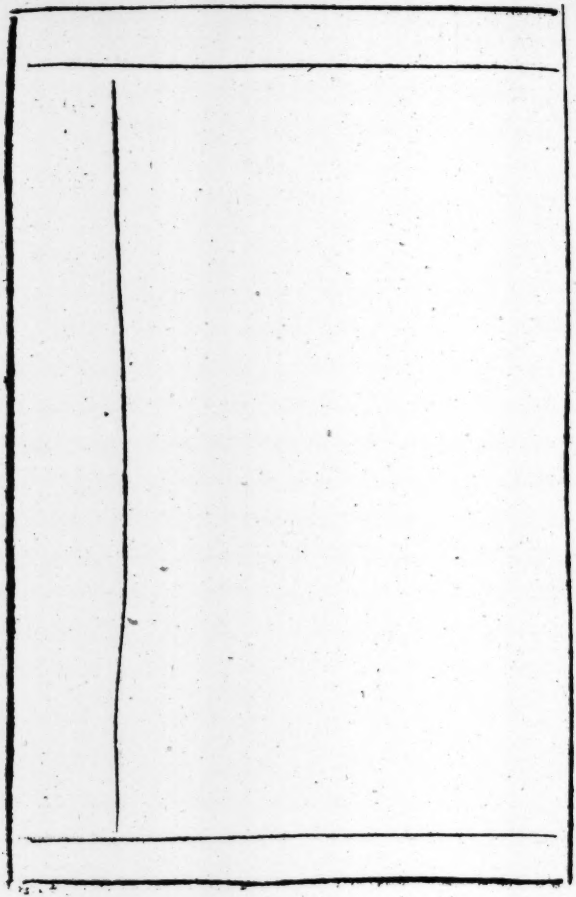
the Lord, he is bleſſed; *whereas*
Pr. 28. 26. Hee that truſteth in his owne heart, is a foole: *and it is a vaine*
Pr. 27. 1. *thing*, to boaſt thy ſelfe of to morrow; for thou knoweſt not what a day will bring forth.

Pr. 3. 11. *Patience is*, not to refuſe the chaſtening of the Lord, neither to be grieued with his correction:
Ec. 7. 16. *The patient man*, in the day of wealth, is of good comfort, and in the day of affliction conſidereth, God alſo hath made this contrary to that, that man ſhould finde nothing after him *whereof to complaine*: *knowing that* the
Pr. 3. 12. Lord correcteth whom hee loueth; *and that* the patient abi-
Pr. 10. 28 ding of the righteous ſhall bee gladneſſe: *Contrarily*, The heart

of

of the foole, fretteth againſt the Lord; he is careleſſe and rageth: *but to what purpoſe?* Man cannot ſtriue with him that is ſtronger then he: *Yea rather*, the man that hardeneth his necke when hee is rebuked, ſhall ſuddenly bee deſtroyed, and cannot bee cured: *in reſpect of mens iniuries*, He ſaith not, I will recompence euill; but waits vpon the Lord, and he ſhall ſaue him. *In which regard*, the patient in ſpirit *that ſuffers*, is better then the proud of ſpirit, *that requites*.

Pr. 19. 3.
Ec. 6. 10.
Pr. 29. 1.
Pr. 20. 22.
Ec. 7. 10.



SALOMONS POLITICKS,

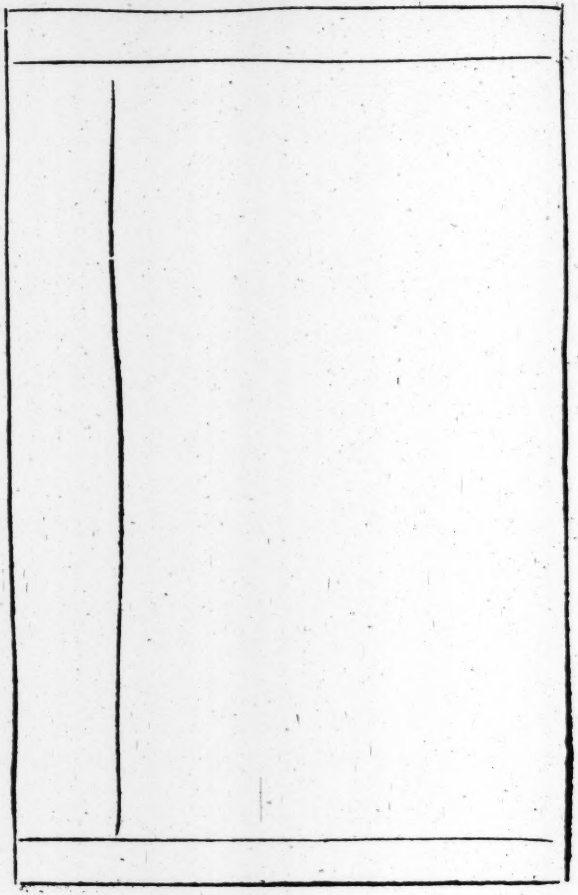
Or

Common-wealth:

I. BOOKE,

His { KING, COVNSAILOR, COVRTIER, SVBIECT.

Anno Domini, 1609.



SALOMONS POLITICKES,

or Common-wealth:

And, first, HIS KING.

§. 1. Degrees { must be and are { subordinate, / hyest { not many, / but one. / and those from God.

IN *all well ordered gouerments there are degrees,* An hyer then the hyest, and yet an hyer then they: *and these, of Gods appointment; not onely in the inferiour rankes,* The rich & poore meet, Ec. 5.7 Pr. 22.2

and

and the Lord is the Maker of them all: *but in the ſupreame:* By
Pr. 8. 15 me Kings raigne *(ſaith Wiſdom)* and Princes decree Iuſtice: *and not they only, but* the Nobles &
Pr. 8. 16 all the Iudges of the earth; *ſo, it is a iuſt wonder, that* The graſ-
Pr. 30. 27 hoppers haue no King; yet they goe forth by bands. *And as no King is a iudgement; ſo, many: for*
Pr. 28. 2 Becauſe of the Tranſgreſſion of the land, there are many Princes, *many, not only in frequent ſucceſſion, but in ſocietie of regiment.*

§. 2. In a King are deſcribed { Quality of his perſon { Naturall, Morall. ; Actions.

Ec. 10. 17 A *King muſt be hie; as in place, ſo in bloud:* Bleſſed art thou

O Land, vvhen thy King is the ſonne of Nobles; *not of any ſeruile condition*; *for, nothing can bee more* vncomely, then for a ſeruant to haue rule ouer Princes: *and it is a monſter in State,* to ſee ſeruants ride on horſes, and Princes (*of blood*) to walke as ſeruants on the ground; *neither more monſtrous, then intolerable*. There are three things for vvhich the earth is mœoued, yea foure which it cānot ſuſtein: *whereof one is,* A ſeruant when he reigneth.

Pr.19.10

Ec.10.17

Pr.30.21

Pr.30.22

§. 3. Morall qualities
- Negatiue; what one he may not be:
  - Not laſciuious,
  - Not riotous,
  - Not hollow and diſſembling,
  - Not childiſh,
  - Not imprudent,
  - Not oppreſſing.
- Affirmatiue.

AND as his bloud is heroicall, ſo his diſpoſition; not laſciuious. What, O ſon of my deſires, giue not thy ſtrength to women, nor thy wayes: *But why* ſhould he withhold from his eies whatſoeuer they can deſire, and withdrawe his heart from anie ioy? *why may he not haue* all the delights of the ſonnes of men: as women take captiue; as Queens and Concubines, and Damoſels without number? This is to deſtroy Kings; He ſhall finde more

Pr. 31. 23

Ec. 2. 10.

Ec. 2. 8

Cant 6 7.
Pr. 31. 3

bitter

bittter then death the vvoman whoſe hart is as nets and ſnares. *Not riotouſly exceſſiue; whether in wine: for* It is not for Kings to drink wine, nor for Princes ſtrõg drinke: *What, not at all? To him alone is it not ſaide*, Goe eat thy bread with ioy, and drinke thy wine with a cheerefull heart? who ſhould eat or drink, or haſt to outwarde things more then hee? *Not immoderately*: ſo as he ſhould drinke and forget the decree, and change the iudgement of all the Children of affliction: *Or in meat; for*, Woe be to thee ô Land, when thy Princes eate in the morning: and if he be not the maſter of his appetite, his daintie meates will prooue de-

Ec. 7. 28
Pr. 31. 4
Ec. 9. 7.
Ec. 2. 25.
Pr. 31. 5
Ec. 10. 16.
Pr. 23. 2
Pr 23. 3

ceiue-

ceiueable. *Not hollow, not double in ſpeeches, in profeſſion*: The lip
Pr. 17.7 of excellencie becomes not a foole; much leſſe, lying talke a Prince: *Not childiſh*; Wo to thee,
Ec. 10.16. O Land, whoſe King is a child: *not ſo much in age, which hath ſometimes proued ſucceſſull; but in condition*: *Not imprudent, not oppreſſing*; *two vices conioined*: A
Pr. 28. 16 Prince deſtitute of vnderſtanding is alſo a great oppreſſour; *And to conclude, in all or any of theſe, not wilfully inflexible*: A
Ec. 4. 13 poore and wiſe childe is better then an old & fooliſh king, that will no more be admoniſhed.

§. 4 Affirmative; what one he must be:
- To others:
  - Iust,
  - Mercifull,
  - Slow to anger;
  - Bountifull.
- In himselfe:
  - Temperate,
  - Wise,
  - Valiant,
  - Secret.

1. *Contrarily, he must be Temperate.* Blessed art thou, O Land, when thy Princes eate in time, for strength and not for drunkennesse: *Iust and righteous; for* false balances (*especially in the hand of gouernment*) are an abomination to the Lord: but a perfit weight pleaseth him; *A vertue beneficial, both to himself (for* the throne is established by Iustice) *& to the State.* Iustice exalteth a Nation; *then which, nothing doth*

Ec. 10. 17

Pr. 11. 1

Pr. 16. 12

Pr. 14. 34

more binde and cheare the hearts
Pr. 29. 2. *of the people*: *for*, When the righteous are in authority the people reioice, but when the wicked beares rule the people sigh: *and with truth & iustice, must mercy be*
Pr. 20. 18 *ioined inseparably*; *for* Mercy and truth preserue the King: and his Throne shall be established, *also*, by mercy. *And all these must haue*
Pr. 8. 16. *wisdome to menage them*: By it, Princes rule, *& are terrible to the*
Pr. 20. 26 *ill-deseruing*. A wise King scattereth the wicked, & causeth the wheele to turn ouer them. *To all these must bee added bountie*; A
Pr. 28. 16 Prince that hateth couetousness shall prolong his daies; *where cõ-*
Pr. 29. 4. *trarily*, A man of gifts destroieth his country: *and yet further, a cõ-*

quest

queſt of his owne paſſions; a princely victory: for He that is ſlowe to anger, is better then the mighty man; and he that ruleth his owne minde better then hee that vvinneth a Citie; *becauſe of all other,* The kings wrath is like the roaring of a lion: *and what is that* but the meſſenger of death? *and if it may be, a conqueſt of all others, through valour.* There are three things that order well their going, yea foure are comely in going: *whereof the laſt and principall is,* A King againſt whom no man dares riſe vp: *Laſtly, ſecrecy in determinations.* The heauen in height, and earth in deepneſſe, and the kings heart can no man (*no man ſhould*) ſearch out: *ney-*

Pr. 16. 32
Pr. 19. 12
Pr. 30 29
Pr. 30. 31
Pr. 25. 3

Pr. 21. 1. *ther ſhould* it be in any hands, *but* the Lords; *who* as he knowes it, *ſo* hee turnes it whitherſoeuer it pleaſeth him.

§. 5. His actions { common, / ſpecially to his place: { iudge righteouſly { 1. according to the truth of the cauſe. 2. according to ſ. diſtreſſe of the partie, vnpartially. / To { remit mercifully.

HIs actions muſt ſute his diſpoſition; which muſt be vniuerſally holy: for, It is an abhomination to Kings (of all other) to cõmit wickednes. *Which holineſſe alone is the way to all peace*: When the waies of a man pleaſe the L. he wil make his enimies at peace

Pr. 16. 12

Pr. 16. 7.

with

with him: *Peculiarly to his place; he muſt firſt iudge his people*: a king that ſitteth in the throne of iudgement, chaſeth away all euill with his eyes; & by this, he maintains his country: & *while hee doth ſit there*, A diuine ſentẽce muſt be in the lips of the king, & his mouth may not tranſgreſs in iudgemẽt. *for*, A king that iudgeth the poor in truth, his throne ſhall be eſtabliſhed for euer: *Neither may his eare be partially open: which diſpoſition ſhalbe ſure to be fed with reports*; *for*, Of a Prince that hatkeneth to lyes, al his ſeruants are wicked: *nor his mouth ſhut; eſpecially in caſes of diſtreſſe*: Open thy mouth for the dumbe in the cauſe of all the children of de-

Pr. 20. 8
Pr. 29. 4
Pr. 16. 10
Pr. 29 14.
Pr. 29 12.
Pr. 39. 8

31.9. ſtructiō: open thy mouth, iudge righteouſly, & iudge the afflicted & the poore: *yet, not with ſo much regard to the eſtate of perſōs,*
Pr. 17.26 *as the truth of the cauſe; for* Surely it is not good to condemne the iuſt *in what-euer condition*; nor that Princes ſhould ſmite ſuch for equity: *wherin he ſhal wiſely ſearch*
Pr. 25.1 *into all difficulties*. The glorie of God is to paſs by infirmities, but the kings honour is to ſearch out a thing; *yet ſo, that he is not ſeldome merciſull in execution,* Deliuering
Pr. 24.11. them that are drawne to death, and preſeruing them that are drawne to be ſlaine: *Theſe obſerued, it cannot be, that* man ſhould
Ec. 8.9 rule ouer man to his hurt.

SALO-

SALOMONS COVNSAILOR.

Sect. 6. Counsaile
- For the soule
  - How giue:
    - The necessitie of it,
    - The qualitie
      - wise,
      - righteus
      - pleasant.
  - How receiued.
- For the State.

AS *where no soueraigntie, so* vvhere no counsell is, the people fall; *and contrarily*, where many Counsellers are, there is health; *and more then health*, Stedfastnes: *Counsel for the soule*, Where no vision is, the people perish: *which requires both holinesse and wisedome*: The fruit of the righteous is as a tree of life, and hee that vvinneth soules is

Pr. 11. 14
Pr. 24. 6
Pr. 15. 22
Pr. 29. 18
Pr. 11. 30

Ec. 12.9 is vvise; *and* the more vvise the Preacher (*is*) the more hee teacheth the people knovvledge, and causeth them to heare, and searcheth forth, and prepareth many parables: *& not only* an vpright writing (*& speaking*) euen the word of truth; *but* pleasant words *also; so that* the sweetnes of the lips increaseth doctrine; *& not more delightfull, then effectuall: for,* The wordes of the wise are like goades; and nayles fastned by the masters of the assemblies, that are giuen by one Pastour: *which againe, of euery hearer, challenge due reuerence & regard; who* must take heed to his foot, when he entreth into the house of God, and bee more neere to heare,

Ec. 12.10

Pr. 16.21

Ec. 12.11

Ec. 4.17

then

the to giue the sacrifice of fooles: *for,* He that despiseth the word, shall be destroyed: but he that feareth the commaundement, shall be rewarded. Pr.13.13.

§.7. In a Counsellour of State, or Magistrate, is required
- Wisdom,
  - Discussing of causes,
  - Providence, and working according to knowledge.
- Pietie,
- Iustice, and freed from
  - Partialitie,
  - Bribes,
  - Oppression.

Without Counsell, all our thoughts (*euen of policie & state*) come to nought: but in the multitude of Counsellors is stedfastnes: *& no lesse in their goodnes; & in their wisdom,* which *alone* giv's strength *to the owner,* about ten mighty princ. that are in the city; Pr.15.22. Pr.24.5. Ec.7.2.

a ver-

Pr. 14. 33. *a vertue, which tho* it reſteth in the heart of him that hath vnderſtanding, *yet* is knowne in the mids of fooles. *For* wiſedome is in the face of him that hath vnderſtanding, *and in his lippes: for, howſoeuer* he that hath knowledge ſpareth his words, *yet* the tongue of the wiſe vſeth knowledge aright; *and* the foole cannot open his mouth in the gate; *and therefore is vnfit for authoritie.* As ſnowe in ſummer, and raine in harueſt; ſo is honor vnſeemely for a foole. *And tho it bee giuen him; how ill it agrees?* As the cloſing vp of a precious ſtone in an heape of ſtones, ſo is he that giues glory to a foole. *From hence, the good Iuſticer both*

Pr. 17. 24.

Pr.

Pr. 15. 2.

Pr. 24. 7.

Pr. 26. 1.

Pr. 26. 8.

care-

carefully heareth a cauſe, knowing, that He which anſwereth a matter before he heare it, it is a folly and ſhame to him; *and that reiated on both parts; for* Hee that is firſt in his owne cauſe is iuſt: then commeth his neighbour and maketh inquirie of him; *and deepely ſifteth it: elſe he loſeth the truth; for* The counſel of the heart of a man is like deepe waters: but a man that hath vnderſtanding will draw it out. *From hence, is his prouidence for the common good; not onely* in ſeeing the plague, and hiding himſelfe, *but* in deliuering the city: *and as hee foreſeeth, ſo* hee worketh by knowledge: *and not in peace only; as,* The words of the wiſe are

Pr.
Pr. 18. 17.
Pr. 20. 5.
Pr. 22. 3.
Ec. 9. 15.
Pr. 13. 16
Ec. 9. 17.

more

more heard in quietneſſe, then the cry of him that ruleth among
Pr. 21.22. fooles; *but in warre*: A wiſe man goeth vp into the city of the mighty, and caſteth downe the ſtrength of the cõfidence there-
Ec. 9.16. of. *For*, wiſedome is better then
Ec. 9.18. ſtrength, *yea* then weapons of
Ec. 9.13. warre; I haue ſeene this wiſdome vnder the ſun, and it is great vn-
Ec. 9.14. to mee; A little citie and fewe men in it, and a great king came againſt it, and compaſſed it about, and builded forts againſt
Ec. 9.15. it; and there was found, in it, a poore and wiſe man, and he deliuered the city by his wiſdome: *neither can there be true wiſedome in any Counſellour, without pietie.*
Pr. 14.16. The wiſe man feareth, & departs

from

from euill; *being well aſſured, that* there is no wiſdome, nor vnderſtanding, nor counſel againſt the Lord; *& that*, Man cannot be eſtabliſhed by wickednes: *and indeed how oft doth God ſo diſpoſe of eſtats that* the euil ſhal bow before the good, & the wicked at the gates of the righteous: *neither is this more iuſt with God, then acceptable with men: for*, when the righteous reioice, there is great glory, & when they are in authority the people reioice; *cõtrarily*, whe the wicked comes on, *and* riſes vp, & beares rule; the maiſtrie; the good hide theſelues, & all the people ſigh: & the righteous man falling down before the wicked, is like a troubled Well, and a corrupt ſpring.

Pr. 21. 30.
Pr. 12. 3.
Pr.
Pr. 28. 12.
Pr. 29. 2.
Pr. 28. 12.
Pr. 28. 28.
Pr. 29. 2.
Pr. 25. 26.

Nei-

Pr. *Neither is iustice leſſe eſſentiall, then either*; for to do iuſtice and iudgement is more acceptable to the Lord, then ſacrifice. Pr.28.21 Pr.24.23 To know faces, *therefore* (*in a iudge*) is not good; for that man will tranſgreſſe for a peece of bread; Pr.18.5. *much leſſe to* accept the perſon of the wicked, to cauſe the righteous to fall in iudgement. Hee that ſaith to the wicked, thou art righteous, him ſhall the people curſe, and the multitude ſhall abhorre him: Pr.24.24. *Yea yet byer*, Hee that iuſtifieth the wicked, & condemneth the iuſt, both are an abomination to the Lord. *Wherefore, howſoeuer* Pr.17.15. The wicked man taketh a gift out of the boſome, to wreſt the wayes of iudgemẽt;

Pr.17.23.

and

and commonly, A mans gift inlargeth him, *and leadeth him* (*with approbation*) before great men: *yet he knoweth*, *that* the reward deſtroyeth the heart; *that the acceptance of it is but* the robbery of the wicked; which ſhall deſtroy them, becauſe they haue refuſed to execute iudgement: he hateth gifts, *then*, that he may liue, *and* it is a ioy to him to doe iudgement. *He doth impartially* ſmite the ſcorner, *yea ſeuerely* puniſh him, *that the wickedly* fooliſh may beware and become wiſe. *And whereas* Euery way of a man is right in his owne eyes, and a falſe record will ſpeake lies, and vſe deceit; *he ſo* maketh inquirie, *that* a falſe witnes ſhall

Pr. 18. 16.
Ec. 7. 9.
Pr. 21. 7.
Pr. 15. 27.
Pr. 21. 15.
Pr. 19. 25.
Pr. 21. 11.
Pr. 21. 2.
Pr. 14. 5.
Pr. 12. 17.
Pr. 18. 17.
Pr. 19. 5.

not

Pr.19.9. not be unpunished, and he that speaketh lies shall perish. *Lastly, his hand is free from oppression of his inferiors, which as it makes a wise man mad; so the action of it,* Pr.14.31. *miserable: for* Hee that oppresseth the poore, reproveth him Pr.22.22. that made him: *and if the afflicted bee oppressed in judgement, the Lord will defend their cause, & spoile the soule that spoyleth them: and upon all occasions, he so determineth, that* Pr.24.26. *he kisseth the lippes of him that answereth upright words.*

8. SALO-

SALOMONS COVRTIER

§. 8. Must be { Discreet, Religious, Humble, } { Charitable, Diligent, Faithfull. }

IN the light of the Kings countenance is life, and his fauour is as the cloud of the latter raigne, *or* as the deaw vpon the grasse : *which that the Courtier may purchase; he must be* 1. *Discreet*: The pleasure of a king is in a wise seruant, but his wrath shall bee towards him that is lewd; 2. *Religious, both in heart*, Hee that loueth pureneſſe of heart for the grace of the lips the king shalbe his friend: *& in his actions*,

Pr. 16. 15.

Pr. 19. 12.

Pr. 14. 35.

Pr. 22. 11.

Pr. 11.27. Hee that ſeeketh good things getteth fauour; *in both which,*
Pr. 12.26. the righteous is more excellent then his neighbour: *and beſides*
Pr. 22.4. *theſe,* humble; The reward whereof is glory: *for,* before glory goeth humilitie. *He dare not therefore*
Pr. 15.33. boaſt himſelfe before the king, *and* thruſt himſelfe ouerforward in the preſence of the Prince, whom his eyes doe ſee:
Pr. 25.6. *whom if he ſee moued,* he pacifieth by ſtaying of anger, *and* by a ſoft answer breaketh a man of bone; *not aggrauating the faults of others*: He that couereth a tranſgreſſion ſeeketh loue, but hee that repeateth a matter ſeparateth the Prince. *To theſe,* he is diligent, taking heed to the mouth
Pr. 25.7.
Pr. 25.15.
Pr. 17.9.
Ec. 8.2.

of the King; & *therfore worthily* ſtandeth before kings, and not before the baſe ſort: *and withall, true and faithfull; when he vndertakes anothers ſuite he lingers not: knowing, that* The hope that is differred is the fainting of the heart; *and tho* A bribe *or* reward is as a ſtone pleaſant in the eyes of them that haue it, and proſpereth whither ſoeuer it turneth, (*for*, euery man is a friend to him that giueth gifts): *yet he accounteth* the gathering of treaſures by a deceitfull tongue, to be vanitie, toſſed too and fro, of them that ſeeke death.

Pr. 22.29
Pr. 13. 12.
Pr. 17.8.
Pr. 19. 6.
Pr. 21.6.

SALOMONS SVBIECT.

§. 9. His Duety to
- His Prince; { Reuerence, Obedience.
- Fellow Subiects.

Pr. 14.28. *Every gouernment presupposeth Subiects.* In the multitude of the people is the honour of the King; and for the want of people, commeth the destruction of the Prince: *Of whom God requires, in respect of the Prince, Reuerence, Obedience*; That they Pr. 19.6. Pr. 29.26. should reuerence, and seeke the face of the Prince; not cursing the King, *so much* as in their Ec. 10.20. thought,

thought, nor the rich in their bedchãber; *but* fearing the Lord, and the King, and not meddling with the ſeditious, which onely ſeeke euill. *For, as* the foule of the heauen ſhall cary the voice, and the maſter of the wing declare the matter: *ſo (for reuenge)* a cruell meſſenger ſhall be ſent againſt them; their deſtruction ſhall ariſe ſuddenly, and who knoweth their ruine? *For their due homage therefore and obedience to lawes*, they take heede to the mouth of the King, and the word of the oath of God; *and if a law bee enacted, they violate it not, nor ſtriue for innouation.* Hee that breakes the hedge, a ſerpent ſhall bite him. He that

Pr. 24. 21.
Pr. 17. 11.
Ec. 10. 20
Pr. 17. 11.
Pr. 24. 22
Ec. 8. 2.
Ec. 10. 8.
Ec. 10. 9.

Ec. 10. 9. remoueth stones, shall hurt himselfe thereby: and hee that cutteth wood shall bee in danger thereby. *And if they haue offended*, they haste not to goe forth of the princes sight, nor stand in an euill thing: for he will doe what-euer pleaseth him; *but rather* Ec. 10. 4. if the spirit of him that ruleth rise vp against thee, by gentlenesse pacifie great sinnes.

§. 10. To his fellow Subiects, In respect of
- more publike society, is required.
  - 1. Regard to
    - Superiors in
      - Estate,
      - Desert.
    - Inferiors.
    - Equals.
  - 2. Commerce.
- more priuate societie.
  - Iust maintenance of each mans propriete,
  - Truth of friendship.

IN *respect of themselues, he requires due regard of degrees; whether of superiors.* The rich ruleth the poore; *and* as the fining potte is for siluer, and the fornace for golde, so is euery man *tryed* according to his dignitie; *so as* they that come from the holy place be Pr.22.7. Pr.27.21. Ec.8.10.

not forgotten in the city where they haue done right: *or whether*
Pr. *of inferiors*; *for*, A poore man, if he oppresse the poore, is like a raging raine that leaueth no food; *yea* (*lesse then oppression*)
Pr.11.12 } He that despiseth his neighbour
Pr.14.21 } is *both* a sinner and destitute of vnderstanding: *or lastly, of equals*; *& therin, quiet & peaceable demeanure*,
Pr.3.30. not striuing with others causeleſſe; *not to begin cõentions*;
Pr.17.14. *for*, The beginning of strife is as one that openeth the waters; therefore ere it bee meddled with, hee leaueth off; *and being prouoked*,
Pr.25.9. debateth the matter with his neighbor. *And as* he
Pr.25.8. goes not forth hastily to strife: *so much lesse doth hee take part*

in

in impertinent quarrells: He that paſſeth by, and meddleth vvith the ſtrife that belonges not to him, is as one that takes a dog by the eare; *and* one of the ſixe things that God hates, is he that rayſeth vp contentions among neighbours. Pr. 26. 17 Pr. 6. 16 19.

Secondly, mutuall commerce, and interchange of commodities; without which, is no liuing: The abundance of the earth is ouer all: and the King conſiſts by the field that is tilled. *The huſbandman therefore muſt* till his land, that hee may bee ſatisfied with bread; *for*, much increaſe commeth by the ſtrēgth of the Oxe: *and moreouer, he* muſt ſell corn, that bleſſings may be vpō him; Ec. 5. 8 Pr. 28. 19 Pr. 14. 4 Pr. 11. 26

which

which if he withdraw, the people shall curse him; *so that*, the
P.24.30.3 slothfull man whose field is ouergrowen with thornes, and
nettles, *is but an ill member*: *And*
Pr.31.14. *againe*, the Merchant must
bring his wares from farre; *and*
each so trade with other, that both
Ec.10.19 *may liue*. They prepare bread
for laughter, & wine comforts
the liuing, but siluer answereth
to all. *For lesse publicke societies, it*
required due reseruation of pro-
Pr. 22.28 *prietie*, not to remoue the anci-
ent bounds which his fathers
Pr. 23. 10 haue made; not to enter into
the field of the fatherless; *for*
Pr.23.11. he that redeemeth them is migh-
ty; *not* to increase his riches by
Pr. vsury and interest; not to hal-

sten ouer-much to be rich: *for* Pr.23.4
such one knoweth not that po- Pr.28.22
uerty shall come vpon him; *&*
that an heritage hastily gotten Pr.28.20 }
in the beginning, in the ende Pr.20.21 }
thereof, shall not bee blessed:
and that in the meane time,
The man that is greedie of Pr.15.27
gaine troubleth his own house.
2. *Truth of friendship*. A man Pr.18.24
that hath friendes, ought to
showe himselfe friendly: for a
friend is neerer then a brother;
Thy owne friend *therefore*; and Pr.27.10
thy fathers friend forget thou
not: *for whether hee reproue*
thee; The woundes of a louer Pr.27.6
are faithfull: *or whether hee ad-*
uise; As Oyntment and Per- Pr.27.9
fume reioyce the heart, so doth

the ſweetneſſe of a mans friend by hearty counſell : *or whether*
Pr.27. 17 *he exhort*; Iron ſharpens iron, ſo doth a man ſharpen the face of his friend; *and all this, not in the time of proſperity onely, as com-*
Pr.19.4. *monly*, Riches gather manie friends, and the poore is ſepa-rated from his neighbour : *but*
Pr.17.17 *contrarily*, A *true* friend loueth at all times, & a brother is born for aduerſitie; *in alleſtates ther-*
Pr.27.19 *fore*, as the face in the water an-ſwers to face, ſo the hart of man to man; *who yet, may not bee too*
Pr.25.17. *much preſſed* : Withdrawe thy foot from thy neighbors houſe, leaſt he be wearie of thee, and
Pr.27.10 hate thee; neither enter into thy brothers houſe in the daie

of

of thy calamitie: *nor againe, too forward in profering kindneße to his owne loße*; A man deſtitute of vnderſtanding toucheth the hand, and becommeth ſuretie for his neighbour: If *therefore* thou art become ſurety for thy neighbour (*much more* if thou haue ſtrikē hands with the ſtrāger) thou art ſnared with the wordes of thine owne mouth, thou art euen taken with the words of thine owne mouth. Doe this now my ſonne, ſeeing thou art comne into the hand of thy neighbour (*not* hauing taken a pledge for thy ſuretiſhip) goe and humble thy ſelfe and ſolicit thy friends, Giue no ſleepe to thine eyes, nor

Pr. 17. 18

Pr. 6. 2. &c.

Pr. 6. 3

Pr. 27. 13

Pr. 6. 4

ſlum-

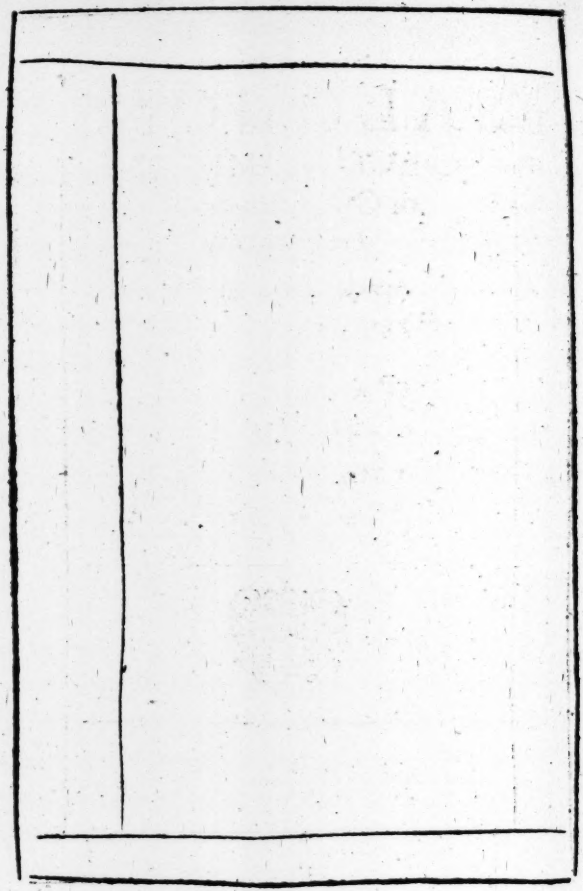
Pr.6.5. slũber to thine eyelids. Deliuer thy self as a Doe from the hand of the hunter, & as a bird from the hand of the fowler; *& take it for a sure rule*, Pr.11.15 He that hateth suretiship is sure.

SALO-

SALOMONS OECONOMICKS, or Gouernment of *the* FAMILY.

1. { HVSBAND, WIFE.
2. { PARENT, CHILDE.
3. { MASTER, SERVANT.

Anno Domini, 1609.



SALOMONS OECONOMICKS, *Or* FAMILY.

Sect. 1. The head of the Family, in whome is required { 1. Wisedome, 2. Stayednesse, 3. Thrift.

He man is the head, *and guide of the family; In whom* wisdome is good with an inheritance: *for* Through wisedome an house is builded, and established: *which directs him to doe all things in due order;* Ec. 7. 13 Pr. 24. 3

Pr. 24. 27 *firſt*, to prepare his worke without, and then after to builde his houſe; *and there-with, ſtayeanes.*

Pr. *For*, as a bird that wandreth frō her neaſt, ſo is a man that wandreth from his owne place; *and* (*which is the chief ſtay of his eſtate*)

Pr. 11. 29 *thriftineſs*; *for*, He that troubleth his owne houſe (*by exceſſe*) ſhall inherit the winde: and the foole ſhalbe ſeruant to the wiſe in hart: *for which purpoſe, he ſhall finde, that*

Pr. 15. 6 The houſe of the righteous ſhall haue much treaſure, while the reuenues of the wicked is but trouble: *or if not much; yet*, Better is a

Pr. 15. 16 little with the feare of the Lord, then great treaſure and trouble therewith: *Howſoeuer, therefore, let him bee content with his eſtate*:

Let

Let the lambes be ſufficient for his cloathing; and let the goates bee the price of his fielde. Let the milke of his goates bee ſufficient for his foode, for the food of his family, and the ſuſtenance of his maydes: *and if hee haue much reuenue; let him looke for much expence. For*, When goods increaſe, they are increaſed that eat them: and what good commeth to the owners therof, but the beholding therof with their eyes?

Pr. 27. 26

Pr. 27. 27

Ec. 5. 10

THE HVSBAND:

§. 2. Who must beare himselfe { wisely, chastly, quietly, and cheerefully.

Pr. 18. 22 HE that findeth a wife, findeth a good thing, and receiueth fauour of the Lord: *Who must therefore behaue himselfe,* 1. *wisely, as* the guide of her youth: Pr. 2. 17. as the head to which shee is a Pr. 12. 4. crowne: 2. *chastely.* Drink the Pr. 5. 15 water of thy owne Cistern, and the riuers out of the midst of thine owne Well. *The matrimoniall loue must be pure, and cleare,* Pr. 5. 16 *not muddy and troubled*; Let thy fountaines flowe forth, and the riuers of waters in the Streets;

the

the ſweet & comfortable fruits of bleſſed marriage, in plentifull iſſue: But let them bee thine alone, and not the ſtrangers with thee. *This loue abides no partners*: *for*, this vvere to giue thine honour vnto others, and thy ſtrength to the cruell; ſo ſhould the ſtranger be filled with thy ſtrength, and (*as the ſubſtance will be with the affections*) thy laboures ſhould bee in the houſe of a ſtranger; and thou ſhalt mourne (*which is the beſt ſucceſſe heereof*) at thine ende, vvhen thou haſt conſumed (*beſides thy goods*) thy fleſh, and thy body, *and ſay*: How haue I hated inſtruction, and mine heart deſpiſed correctiõ. I was almoſt

Pr. 5. 17
Pr. 5. 9.
Pr. 5. 10
Pr. 5. 11
Pr. 5. 12
Pr. 5. 14

plunged into all euill, *of ſinne and torments*; and that *which is moſt ſhamefull*, in the midſt of the aſſembly, *in the face of the world*.

Pr. 5. 18 Let *therfore* that thy owne fountaine be bleſſed, and reioice with the wife of thy youth: Let her

Pr. 5. 19 be as the louing Hinde, and pleaſant Roe: let her breaſts ſatisfie thee, at all times, and erre thou

Pr. 5. 20 in her loue continually; For why ſhouldſt thou delight my ſonne, in a ſtrange woman; or (*whether in affection, or acte*) embrace

Pr. 5. 21 the boſome of a ſtranger? For, the vvayes of man are before the eyes of the Lord, and hee pondereth all his pathes: *and if thy godleſneſſe regarde not that, yet for thy owne ſake*, Deſire not

her

her beautie in thy heart, neyther let her take thee with her eie-lids; for, becauſe of the whoriſh woman, a man is brought to a morſell of bread; *yea to the very huskes: and more then that*; a VVoman will hunt for the precious life of a man. *Thou ſayeſt, thou canſt eſcape this actuall defilement*. Can a man take fire in his boſome, and his cloathes not bee burnt? Or can a man goe vpon coales, and his feete not bee burnt? So, hee that goeth in, to his Neighbours Wife, ſhall not bee innocent, vvhoſoeuer toucheth her: *This Sinne is farre more odious then theſte*: *For*, men doo not deſpiſe a Thiefe when

Pr. 6. 25
Pr. 6. 26.
Pr. 6. 26
Pr. 6. 27
Pr. 6. 28
Pr. 6. 29
Pr. 6. 30

hee ſteales to ſatisfie his ſoule, becauſe hee is hungrie. But if
Pr. 6. 31 hee be found, hee ſhall reſtore ſeauen folde, or he ſhall giue all the ſubſtance of his houſe; *and it*
Pr. 6. 32 *is accepted*. But, hee that commits adultery with a woman, is mad: he that would deſtroy his owne ſoule, let him doe it: *For,*
Pr. 6. 33 he ſhall finde a wounde and diſhonour, and his reproache ſhall neuer bee put avvaie: *Neither is the daunger leſſe then the ſhame.*
Pr. 6. 34 For, ielouſie is the rage of a man: therefore *the wronged husband* will not ſpare, in the day of ven-
Pr. 6. 35 geance. Hee cannot beare the ſight of any raunſome; neither will he conſent to *remit it*, tho thou multiplie thy giftes. And

tho

tho Stollen waters be ſweet, and hid bread be pleaſant *to our corrupt taſte*; yet, *the adulterer* knowes not that the dead are there: and that her gueſts are in the deepes of hell, that her houſe tendeth to death; *And howſoeuer* her lips drop as an hony-combe, and her mouth is more ſoft then oyle; yet the end of her is bitter as wormewood, & ſharpe as a two edged ſword: her feete goe downe to death, and her ſteps take hold of hell: *yea*, The mouth of the ſtrange woman is a deepe pit, *and* hee with whom the Lord is angry ſhall fall into it.

Pr.9.17.
Pr.9.18.
Pr.2.18.
Pr.5.3. 19.
Pr.5.4.
Pr.5.5.
Pr.23.27.
Pr.22.14.

3. *Quietly and louingly*: *for*, Betteris a dinner of green herbs

Pr.15.17.

where

where loue is, then a ſtalled oxe, and hatred therewith. Pr.17.1. *Yea*, Better is a dry morſell, if peace be with it; then an houſe full of ſacrifices with ſtrife. *And if he find ſometime cauſe of blame*; Pr.19.11. The diſcretion of a man differreth his anger, and his glory is to paſſe by an offence: Pr.17.9. *and oneby* He that couereth a tranſgreſſion, ſeeketh loue: Ec.9.9. Reioyce with thy wife, whom thou haſt loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the Sunne. For, this is thy portion in this life, and in the trauels wherein thou laboureſt vnder the Sunne.

THE WIFE.

§. 3. She muſt be
1. Faithfull to her husband; Not wanton.
2. Obedient,
3. Diſcreet,
4. Prouident and houſ-wife-like.

A Vertuous Wife is the Crowne of her husband: Who ſhall finde ſuch a one? for her price is farre aboue the pearles. *Shee is true to her huſbands bedde*; ſuch as the heart of her husband may truſt to, *as knowing that ſhe is tied to him* by the couenant of God; *not wanton and vnchaſte: ſuch one* as I *once* ſaw from the window of my houſe: I looked through my window, & Pr. 12. 4. Pr. 31. 10. Pr. 31. 11. Pr. 2. 17. Pr. 7. 6. Pr. 7. 7.

ſaw a-

Pr. 7.7. among the fooles, & conſidered among the children a yong man
Pr. 7.8. wanting wit, who paſſed through the ſtreete by her corner, and went toward her houſe, in the
Pr. 7.9. twi-light, in the euening, when the night began to bee blacke and darke, *ſo as hee thought himſelfe vnſeene*;
Pr. 7.10. and behold there met him *(the ſame he ſought for)* a woman with an harlots faſhion, *and* cloſe in heart, *as open in*
Pr. 7.11. *her habite.* She is babbling and peruerſe; whoſe feete *(contrary to the manner of all modeſt wiues,*
Pr. 11.16. which onely attaine honour)
Pr. 7.11. cannot abide in her houſe; *but*
Pr. 7.12. *are euer gadding.* Now ſhee is without *the gates*, now in the
Pr. 23.28. ſtreetes, and lyeth in wayte in

euery

euery corner; *or at the leaſt*, ſitteth at the doore of her houſe, on a ſeat in the hie places of the city: ſo ſhe (*not ſtaying to be ſolicited*) caught him *by the necke*, and kiſſed him, *and* with an impudent face, ſaid vnto him, I haue the fleſh of peace offrings, (*both good cheere, and religion pretended*) this day haue I paid my vowes: therefore I came foorth, *on purpoſe* to meete thee, that I might earneſtly ſeeke thy face, *of all others*; and now, *how happy am I that I* haue found thee. I haue decked my bedde with ornaments, with curtaines, and ſtrings of Egypt. I haue perfumed my bedde with myrrhe, aloes, and cinnamon, *that wee*

Pr. 9. 14.

Pr. 7. 13.

Pr. 7. 14.

Pr. 7. 15.

Pr. 7. 16.

Pr. 7. 17.

Pr.7.18. *may lie ſweet*; Come goe, let vs take our fill of loues, vntill the morning, let vs take our pleaſure in dalliance; *feare no-*
Pr.7.19. *thing*, For my husband is not at home, hee is gone a iourney farre off, *neither needeſt thou to doubt his returne*; *for* he hath
Pr.7.20. taken with him a bagge of ſilver, and will come home at his ſet day: *ſooner hee cannot*; *thus ſhee ſaid*: *what followed?*
Pr.7.21. By the abundance of the ſweetneſſe of her ſpeech, ſhee cauſed him to yeeld: and with the flatterie of her lippes, ſhe intiſed him;
Pr.7.22. and ſtraight wayes hee followes her as an oxe goeth to the ſlaughter, and as a foole to the ſtockes for cor-

rection, till a dart ſtrike through his liuer, *the ſeate of his luſt*: *or* as a birde haſteneth to the ſnare, and knoweth not that it is againſt his owne life: thus *ſhee doeth, and when her huſband returnes*, ſhee wipeth her mouth, and ſaith I haue not committed iniquitie. (2.) *She is ductifull and obedient*; by a ſoft anſwere appeaſing wrath: *not* hatefull; *for whom*, a whole world is mooued; *not ſtubborne, not quarellous*: *for*, the contentions *(and brawlings)* of a wife, are like a continuall dropping in the day of raine; *a diſcomfort to the huſband, a rotting to the houſe*. *So*, It is better to dwell in a

Pr. 7. 23.

Pr. 30. 20.

Pr. 15. 1.

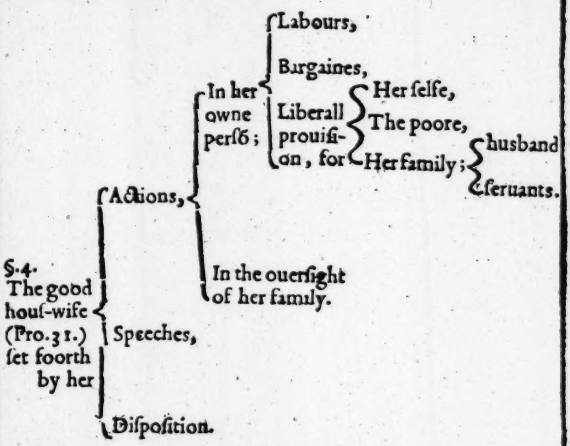
Pr. 30. 23. 21.

Pr. 19. 13 } Pr. 27. 15 }

Pr. 25. 24.

cor-

corner of the houſe top, then with a contentious woman in a wide houſe. *And tho, for ſociety,*
Ec.4.9. Two bee better then one; *yet*
Pr.27.19. It is better to dwell *alone* in the wilderneſſe, then with a contentious, and angry woman. *For, herein as his griefe cannot be auoyded, ſo his ſhame cannot bee*
Pr.27.16. *conceiued. For,* Hee that hideth her, hideth the winde; and ſhe is as oyle in his right hand, that vttereth it ſelfe.



3. *He is moreouer prudent*, and diſcreet. A wiſe woman buildeth her houſe; but the fooliſh deſtroyeth it with her owne hands: *and* As a ring of gold in a ſwines ſnowt, ſo is a faire woman which lacketh diſcretion. 4. *Laſtly, ſhee is carefull*

Pr. 14.1.

Pr. 11.22.

and houſ-wifelike; *ſo as* She will
Pr. 31.12. doe her husband good, and not
euill, all the dayes of her life:
For, as for her actions, in her owne
perſon, whether you looke to her
Pr. 31.13. *labours*; Shee ſeeketh wooll and
flaxe, and laboureth cheerefully
Pr. 31.15. with her hands. She riſeth while
Pr. 31.17. it is yet night: She girdeth her
loynes with ſtrength, and ſtreng-
Pr. 31.19. theneth her armes. Shee put-
teth her hands to the wheele;
and her hands handle the ſpin-
dle: *or whether, to her bargaines*;
Pr. 31.16. She conſidereth a field, and get-
teth it, and with the fruit of
her handes ſhe planteth a vine-
Pr. 31.14. yard. Shee is like the ſhippe of
merchants, ſhee bringeth her
food from farre; ſhee feeleth

that her merchandiſe is good, her candle is not put out by night: ſhee maketh ſheets & ſelleth them, and giueth girdles vnto the merchants; *or whether, to her liberall prouiſion*; *For her husband*, who is knowen in the gates (*by her neate furniſhing*) when hee ſits with the Elders of the land; 2. *For her ſelfe*, Shee maketh her ſelfe carpets: fine linnen & purple is her garment; 3. *For her ſeruants*, Shee feareth not the ſnow for her family, for all her familie is clothed with ſcarlet; 4. *For the poore*, Shee ſtretcheth out her hands to the poore, and putteth foorth her hands to the needy; *For her ouerſight of her familie*, ſhe gi-

Pr. 31.18.
Pr. 31. 24.
Pr. 31.23.
Pr. 31.22.
Pr. 31.21.
Pr. 31.20.

Pr. 13.15. ueth the portion to her houſe-
hold, and the ordinary *(or ſtint*
of work) to her maids: ſhe ouer-
Pr. 13.27. ſeeth the wayes of her houſe-
hold, and eateth not the bread
of idleneſſe. *For her ſpeeches*;
Pr. 31.26. ſhe openeth her mouth with
wiſedome, and the lawe of
grace is in her tongue. *Laſtly,*
Pr. 31.25. Strength and honour is her
clothing, and in the latter day
ſhee ſhall reioyce. *So worthie*
Pr. 31.28. *ſhee is in all theſe, that* her owne
children *cannot containe, but*
riſe vp and call her bleſſed; *and*
her husband ſhall prayſe her,
Pr. 31.29. *and ſay*, Many daughters haue
done vertuouſly, but thou ſur-
Pr. 31.30. mounteſt them all: Fauour is
deceitfull, and beautie is vani-

ty,

tie; but a woman that feareth the Lord, ſhee ſhall be praiſed: *Since therefore ſhee is ſo well deſerning*, Giue her of the fruit of her owne hands, and let her owne workes prayſe her. Pr.31.31.

PARENTS:

§. 5. Who owe to their children { Prouiſion, Inſtruction, Correction.

PArents and Children are the next payre; which doe giue much ioy to each other: Childrens children are the Crowne of the elders, and the glory of the children are their fathers: *To which purpoſe, the Parent oweth to the Childe,* 1. *Prouiſion.* Pr.17.6.

Pr. 13.22. A good man ſhall giue inheritance to his childrens children.

Ec. 2.18. All the labour, wherein hee hath trauelled, he ſhall leaue to the man that ſhall be after him. And

Ec. 2.19. who knoweth whether hee ſhall be wiſe or fooliſh: yet ſhal he rule ouer all his labour wherein *hee hath* laboured, and ſhewed himſelfe wiſe, vnder the ſunne. *Here are therefore two groſſe* vanities,

Ec. 4.8. which I haue ſeene: *the one*, There is one alone, & there is not a ſecond, which hath neither ſonne *nor* brother; yet is there none end of his trauell, neither can his eye be ſatisfied with riches; neither *doth he thinke*, for whom do I trauell, and defraud my ſoule of pleaſure. *The other*, *contrary*;

riches

riches reſerued to the owners thereof for their euill. And theſe riches periſh in his euill buſineſs; and he begetteth a ſonne, and in his hand is nothing. 2. Inſtructiō *and good education: for*, He that begetteth a foole *(whether naturally, or by ill breeding)* begetteth himſelfe ſorrow: and the father of a foole can haue no ioy. *And therefore*, Teach a child in the trade of his way: and when he is olde, hee ſhall not depart from it. 3. Correction: He that ſpareth his rodde, hateth his ſonne: but he that loueth him, chaſteneth betime; for fooliſhneſſe is bound in the heart of a child: the rodde of correction ſhall driue it from him:

Ec.5.12.
Ec.5.13.
Pr.1.8.
Pr.17.21.
¶ Pr.22.6.
Pr.13.24.
Pr.22.15.

yea, there is yet great benefit of due
Pr. 29. 15 *chastisement; for,* The rodde and
correctiou giue life: but a child
set at libertie makes his mother
(*who is commonly faulty this way*)
ashamed; *yea, more them shame,*
death and hell follow to the child
vpon indulgence: (*onely*) If thou
Pr. 23. 13 smite him with the rod, hee shall
Pr. 25. 14 not die: if thou smite him with
the rod, thou shalt deliuer his
soule from hell. *Tho thy* sonne
Pr. 4. 3. *therefore* be tender and deare in
Pr. 29. 17 thy sight; Correct him, and hee
will giue thee rest, and will
giue pleasures to thy soule:
Pr. 19. 18. *wherefore,* Chasten him while
there is hope; and let not thy
soule spare, to his destruction.
Pr. 19. 19. The sonne that is of a great sto-

mach

mach, ſhall indure puniſhment: and tho thou deliuer him, yet thou ſhalt take him in hand againe.

CHILDREN:

§. 6. Their duties;
- obedience to { inſtructions, / cõmandements.
- ſubmiſſion to correction.
- care { of their Parents eſtate, / of their owne carriage.

A Wiſe Sonne reioyceth the Father, *and* The Father of the righteous ſhall greatlie reioyce; *wwhereas*, The fooliſh is the calamitie of his Parents: *Contrarilie*, if thou bee Pr. 15. 20. Pr. 10. 1. Pr. 23. 24. Pr. 19. 13.

a

Pr. 29. 3 a wiſe ſonne, *or* loueſt wiſdome,
Pr. 23. 25 thy father & thy mother ſhall be glad, and ſhe that bare thee ſhall reioice. *Such a one is, firſt, Obedient*; *for*, A wiſe ſon will heare *and* obey the inſtruction of his
Pr. 13. 1 father, and not forſake his mothers teaching; *yea, in euery command*, he will obey him that begot him, and not deſpiſe his mother when ſhe is olde; *not vpon any occaſion curſing his parents (as*
Pr. 1. 8. there is a generation that doth): *for*, He that curſeth his father, or mother, his light ſhall be put out in obſcure darkneſs; *not mocking & ſcorning them*; *for*, The eye that mocketh his father, and deſpiſeth the inſtruction of his mother, the rauens of the vally ſhall
pr. 23. 22 Pr. 6. 20
Pr. 30. 11
Pr. 20. 20
Pr. 15. 20.
pr. 30. 17

picke

picke it out, and the young Eagles eate it : *and not obedient to counſell only, but to ſtripes*; Hee that hateth correction is a foole: and he that regardeth it, is prudent. *For*, thoſe corrections that are for inſtruction, are the waie of life: *therfore*, hee that hateth them ſhall die. *Secondly, Carefull both* [1] *of their eſtate*: He that robbeth his father & mother, and ſaith it is no tranſgreſſion, is a cõpanion of a man that deſtroieth; *and* [2] *of his owne carriage*: *for* a lewde and ſhamefull childe deſtroyeth his father, and chaſeth away his mother. Let therefore euen the childe ſhowe himſelfe to bee knowen by his dooings, whether his worke be pure and

Pr. 12. 1
Pr. 15. 5
Pr. 6. 23
Pr. 15. 10
Pr. 28. 24
Pr. 19. 26
pr. 20. 11

right

Pr.23.16. right: *ſo* his fathers reynes ſhall reioice, when he ſpeaketh *& doth* righteous things.

The MAISTER, & SERVANT.

§. 7.
- The maſter must be
  - Prouident for his ſeruant:
  - Not
    - too ſeuere,
    - too familiar.
- The ſeruant must be
  - faithfull,
  - diligent.

Pr. 12. 9. THe *ſeruant is no ſmall commodity to his maſter*. Hee that is deſpiſed, & hath a ſeruant of his own is better then he that boaſts (*whether of gentry, or wealth*) & wanteth bread. Pr.27. 27. *The maſter, therefore, muſt prouide* ſufficiency of foode for his family, and ſuſtenance for his maydes: *who alſo*

as hee may not bee ouer-rigorous in puniſhing, or noting offences; ſometimes not hearing his ſeruant, that curſeth him: *ſo not too familiar; for* he that delicately bringeth vp his ſeruant from his youth, at length he wil be as his ſonne. *He muſt therefore be ſometimes ſeuere, more then in rebukes;* (*For*, A ſeruant will not bee chaſticed with words: and tho he vnderſtand, yet he will not regarde) *yet ſo, as hee haue reſpect euer to his good deſeruings*. A diſcreet ſeruant ſhall rule ouer a leuvde ſonne: and he ſhall diuide the heritage among the brethren. *In anſwer whereto, the good ſeruant muſt bee* faithfull *vnto his maſter*; As the colde of ſnovve in time of

Ec.7.23
Pr.29.21
Pr.29.19.
Pr.17.2.
Pr.25.13

harueſt

harueſt, ſo is a faithful meſſenger to them that ſend him, for he refreſheth the ſoule of his maſter.

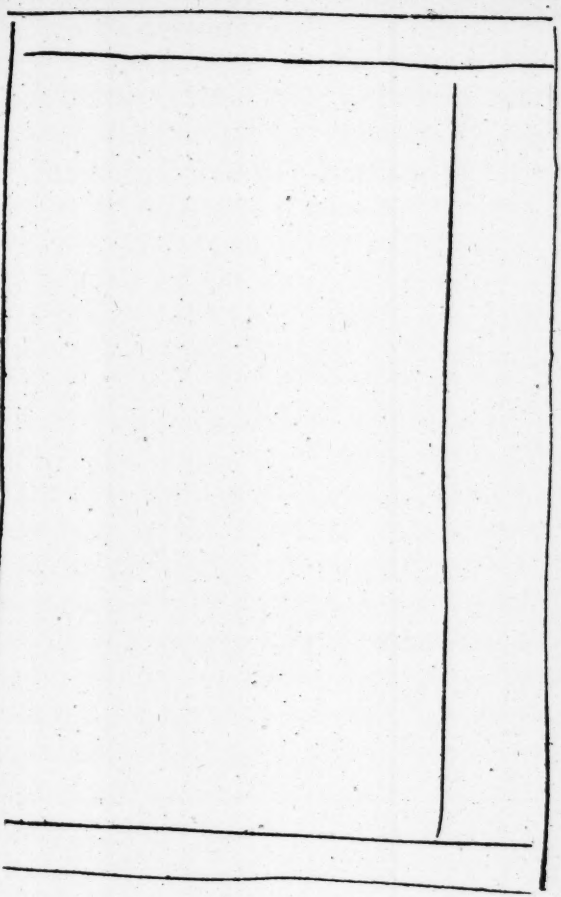
Pr.13.17. A wicked meſſenger falleth into euil: but a faithfull ambaſſadour is preſeruation; *and* [2] *diligent, Whether in his charge*; Be diligent to knowe the eſtate of thy flock (*or rather*, the face of thy cattel) and take heed to the heardes: *or in his attendance*, Hee that keepeth his fig-tree ſhall eate of the fruite of it: ſo hee that *carefully* waiteth on his maſter, ſhall come to honour; *where contrarily, in both theſe*, As vinegar to the teeth, and ſmoke to the eyes: ſo is a ſlouthfull meſſenger to them that ſend him.

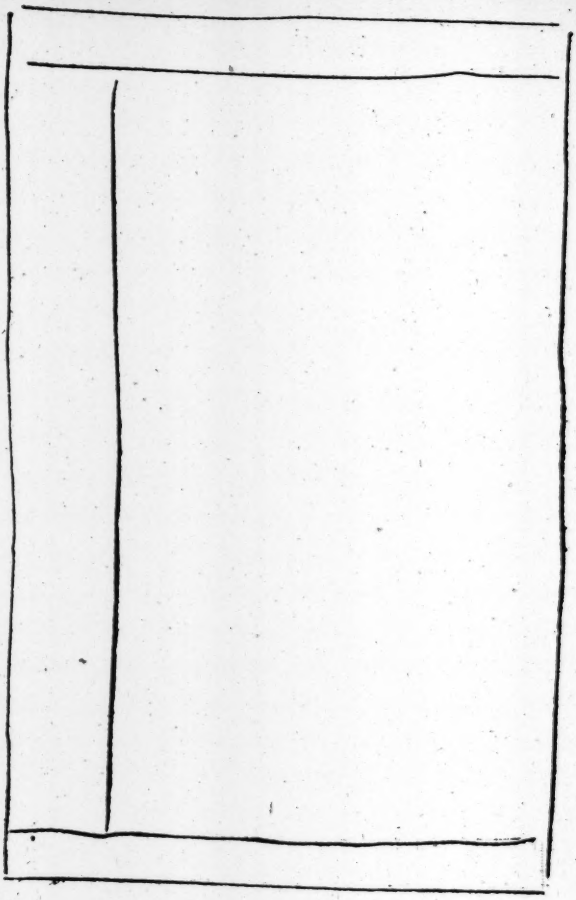
Pr.27.23.

Pr.27.18

Pr. 10. 26

FINIS.





AN OPEN AND plaine Paraphraſe,

upon the

SONG OF SONGS,

Which is

SALOMONS.

By Ios. HALL.

Anno Domini, 1609.

TO THE RIGHT HONOVRABLE, MY Singular good Lord & Patron, EDVVARD Lord *Denny*, *Baron of Waltham*, All Grace & Happineſſe.

RIGHT HONOVRABLE:

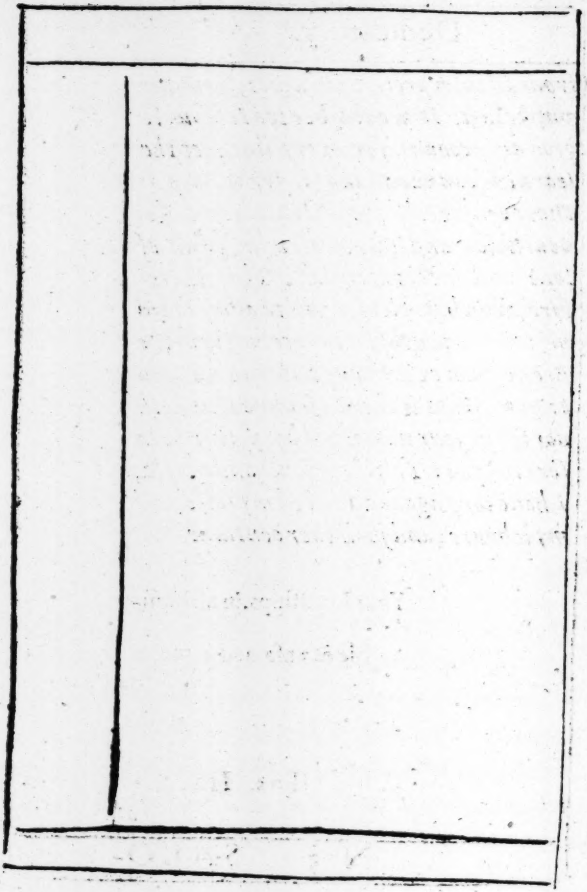
WHen I would haue withdrawen my hand from diuine Salomon: *the heauenly elegance of this his beſt Song drewe me vnto it; and would not ſuffer me to take off mine eies, or pen. Who can read it with vnderſtanding, & not bee tranſported from the world;*

from himselfe? and be any other where, saue in heauen, before his time? I had rather spende my time in admiration, then Apology: Surely, heere is nothing that sauours not of extasie, and spirituall rauishment; neither was there euer so high and passionate a speculation deliuered by the spirit of God, to mankind: which by how much more diuine it is, by so much more difficult: It is wel, if these mysteries can be found out by searching. Two things make the Scriptures hard: Prophecies, Allegories; both are met in this: but the latter so sensibly to the weakest eyes, that this whole Pastoral-mariage-song (for such it is) is no other then one Allegory sweetly continued: where the deepest things of God are spoken in riddles, how can there be but obscurity & diuers construction? All iudgements will not (I know) subscribe to my senses; yet I haue beene fearefull and spiritually nice in my choice, not often dissenting

from all interpreters; alwaies, from the vnlikeliest. It would bee too tedious to giue my account for euery line: let the learned ſcanne and iudge. What-euer others cenſures be, your Honours was fauourable; and (as to all mine) full of loue and incouragement. That, therefore, which it pleaſed you to allow from my penne, vouchſafe to receiue from the Preſſe; more common, not leſſe deuoted to you. What is there of mine that doth not ioy in your name, and boaſt it ſelfe in ſeruing you? To whoſe ſoule and people, I haue long agone addicted my ſelfe, and my labours; and ſhall euer continue

Your Lordſhips, in all humble & vnfained dutie,

Ios. Hall.



SALOMONS *Song of Songs*, paraphraſed.

CHAP. I.

Dialog. *The Church, to* CHRIST.

OH that he would beſtovve vpon me the comfortable teſtimonies of his loue, and that hee would vouchſafe me yet a neerer coniunction with himſelfe; as in glory hereafter, ſo for the meane time in his ſenſible graces. For, thy loue, O my Sa-

1 *Let him kiſſe me, with the kiſſes of his mouth; for, thy loue is better then wine.*

uiour, and theſe fruites of it, are more ſweet vnto me, then all earthly delicates can bee to the bodily taſte.

2. Becauſe of the ſauour of thy good ointmẽts, thy name is as an ointmẽt powred out: therfore the Virgins loue thee

Yea, ſo wonderfully pleaſant are the ſauours of thoſe graces that are in thee, wherewith I deſire to be indued; that al, whom thou haſt bleſſed with the ſenſe thereof, make as high and deare account of thy Goſpell, vvhereby they are wrought, as of ſome precious oyntment, or perfume: the delight whereof is ſuch, that (heereuppon) the pure and holy ſoules of the faithfull, place their whole affection, vpon thee.

Pull me therefore out from the bondage of my ſinnes: deliuer mee from the world, and doe thou powerfully incline my will, and affections toward thee; and in ſpight of all tentations, giue mee ſtrength to cleaue vnto thee; and then both I, and all thoſe faithfull children thou haſt giuen me, ſhall all at once with ſpeede and earneſtneſſe walke to thee, and with thee: yea, when once my royall and glorious husband hath brought mee both into theſe lower roomes of his ſpirituall treaſures on earth, and into his heauenlie chambers of glorie,

3. *Draw me, we will runne after thee: the king hath brought me into his chãbers, we will reioyce, & be glad in thee: we will remẽber thy loue, more then vine, the righteous doe loue thee.*

then

then will we reioyce and bee glad in none, but thee; which ſhalt be all in all to vs: then will wee celebrate and magnifie thy loue, aboue all the pleaſures we found vpō earth; for, all of vs thy righteous ones, both Angels and Saints, are inflamed with the loue of thee.

4. I am black O daughters of Ieruſalē, but comely: If I be as the tents of Kedar, *yet I am as the curtaines of* Salomon.

Neuer vpbraid mee (O ye forraine congregations) that I ſeeme in outward appearance diſcoloured by my infirmities, and duskiſh with tribulations: for, what ſoeuer I ſeeme to you, I am yet inwardly wel-fauoured in the eyes of him, whom I ſeeke to pleaſe; and tho I bee to you blacke like the tents of the Arabian ſhepherds: yet to

him

him and in him, I am glorious and beautiful, like the curtains of *Salomon*.

Looke not therefore diſdainefully vpon me, becauſe I am blackiſh, & darke of hew: for, this colour is not ſo much naturall to me; as cauſed by that continuall heate of afflictions wherewith I haue bene vſually ſcorched: neither this, ſo much vpon my owne iuſt deſert, as vpon the rage and enuie of my falſe brethren, the World: who would needs force vpon me the obſeruation of their idolatrous religions, and ſuperſtitious impieties; through whoſe wicked importunitie, and my owne

5. Regard yee me not, becauſe I am blacke: for the ſun hath looked vpon me; the ſons of my mother were angry againſt me: they made me keeper of the vines: but I kept not mine owne vine.

weake-

weakeneſſe, I haue not ſo intirely kept the ſincere truth of God committed to me, as I ought.

6. Shew me, O thou whom my ſoule loueth, where thou feedeſt, where thou lieſt at noon: for why ſhold I be as ſhee that turneth aſide to the flockes of thy companions?

Now therfore, that I am ſome little ſtarted aſide from thee, O thou whom my ſoule notwithſtanding dearely loueth, ſhew me, I beſeech thee, where, and in what wholeſome & diuine paſtures thou (like a good ſhepherd) feedeſt, & reſteſt thy flockes with comfortable refreſhings, in the extreamity of theſe hot perſecutiõs: for, how can it ſtand with thy glory, that I ſhould through thy neglect, thus ſuſpiciouſly wander vp and downe, amongſt the congregations of them that both

com-

command & practiſe the worſhip of falſe gods.

CHRIST, *to the Church.*

IF thou know not, ô thou my Church, whō I both eſteeme and haue made moſt beutifull by my merits, and thy ſanctification: ſtray not amongſt theſe falſe worſhippers, but follow the holy ſteps of thoſe bleſſed Patriarchs, Prophets, Apoſtles, which haue bin my true & ancient flocke; who haue both knowen my voice, & followed me: & feed thou my weake & tender ones with this their ſpirituall food of life; far aboue the carnall reach of thoſe other falſe teachers.

7. If thou know not, O thou the faireſt among women, get thee foorth by the ſteps of the flocke: & feed thy Kids aboue the tents of the ſhepherds.

Such

8. I haue cõpared thee, O my Loue, to the troups of horſes in the chariots of Pharaoh.

Such is mine eſtimation of thee, O my Loue, that ſo farre as the choiſeſt Egyptian horſes of Pharaoh, for comely ſhape, for honourable ſeruice, for ſtrength and ſpeed, exceed all other, ſo farre thou excelleſt all that may be compared with thee.

9. Thy cheeks are comely with rowes of ſtones, & thy necke with chaines.

Thoſe parts of thee, which both are the ſeats of beauty, and moſt conſpicuous to the eye, are glorioufly adorned with the graces of my ſanctification; which are for their worth as ſo many precious borders of the goodlieſt ſtones, or chaines of pearle.

10. We will make thee

And tho thou be already thus ſet forth: yet I and my fa-

ther

ther haue purpoſed a further ornament vnto thee, in the more plentifull effuſion of our ſpirit vpon thee: which ſhalbe to thy former deckings, in ſtead of pure gold curiouſly wrought with ſpecks of ſiluer.

borders of gold, with ſtuds of ſiluer

The Church.

BEhold (O yee daughters) euen now, whiles my Lord and King ſeemes farre diſtant from me, & ſits in the throne of heauen amongſt the companies of Angels (who attend around vpon him) yet now doe I find him preſent with mee in ſpirit; euen now, the ſweet influence of his graces, like to ſome precious ointmẽt, ſpreds

11. *While the king was at his repaſt, my ſpiknard gaue the ſmell thereof.*

it

it ſelfe ouer my ſoule; and returnes a pleaſant ſauour into his owne noſthrils.

12. *My welbeloued is as a bundle of myrrhe vnto me, lying betweene my breaſts.*

And tho I bee thus delightful to my Sauiour, yet nothing ſo much as he is vnto me: for loe, as ſome fragrant pomander of myrrhe, laid betweene the breſts, ſends vp a moſt cõfortable ſent; ſo, his loue, laid cloſe vnto my heart, doth ſtill giue me continual & vnſpeakable refreſhings.

13. *My welbeloued is as a cluſter of Cypers vnto me among the vines of Engeddy.*

Or if any thing can bee of more excellent vertue, ſuch ſmell as the cluſters of cypers-berries, within the fruitfulſt, pleaſantſt, & richeſt vineyards, & gardes of Iudæa, yeeld vnto the paſſengers; ſuch and more

de-

delectable doe I finde the ſauour of his grace to me.

CHRIST.

NEither doeſt thou on my part loſe any of thy loue, O my deare Church: for, behold; in mine eies, thus clothed as thou art with my righteouſneſſe, oh how faire & glorious thou art; how aboue all compariſon glorious and faire! thine eies (which are thy ſeers, Prophets, Apoſtles, Miniſters) and thoſe inward eyes, whereby thou ſeeſt him that is inuiſible, are full of grace, chaſtity, ſimplicitie.

14. My Loue behold thou art faire, thine eyes are like the doues

The Church.

15. *My welbeloued, behold, thou art faire & pleasant: also our bed is greene.*

NAy then (O my sweet sauiour and spouse) thou alone art that faire and pleasant one indeed, from whose fulnesse I confesse to haue receiued al this little measure of my spiritual beauty: and behold, from this our mutuall delight, & heauenly coniunctiõ, there ariseth a plentifull and florishing increase of thy faithfull ones, in all places, & through all times.

16. *The beames of our house are cedars, our galleries are of firre.*

And behold, the congregations of Saints, the places where we do sweetly conuerse and walke together, are both firme and during (like cedars

amongst

amongſt the trees) not ſubiect through thy protecting grace to vtter corruptiõ; & through thy fauourable acceptation and word (like to galleries of ſweet wood) full of pleaſure and contentment.

CHAP. II.

Chriſt.

THou haſt not without iuſt cauſe magnified mee, O my Church: for, as the faireſt & ſweeteſt of all floures which the earth yeeldeth, the roſe & lilly of the valleyes, excell for beautie, for pleaſure, for vſe, the moſt baſe and odious weeds that growe; ſo doth my

1. *I am the Roſe of the field, and the Lillie of the valleyes.*

grace, to al them that haue felt the ſweetneſſe thereof, ſurpaſſe all worldly contentments.

2. *Like a lilly among the thorns, ſo is my Loue among the daughters.*

Neither is this my dignitie alone: but thou O my ſpouſe (that thou mayeſt bee a fit match for mee) art thus excellent aboue the world, that no lilly can bee more in goodly ſhew beyond the naked thorn, then thou in thy glory thou receiueſt from me, ouer-lookeſt all the aſſemblies of aliens and vnregenerates.

The Church.

3. *Like the Apple-tree among the trees of the*

AND (to returne thine owne praiſes) as ſome fruitful & wel-growen Apple-

tree

tree, in compariſon of all the barren trees of the wild foreſt: ſo art thou(O my beloued ſauiour)to me, in compariſon of all men,and angels; vnder thy comfortable ſhadowe alone, haue I euer wont to find ſafe ſhelter againſt all mine afflictions, all my tentations and infirmities, againſt all the curſes of the Law, and dangers of iudgement, and to coole my ſelfe after all the ſcorching beames of thy fathers diſpleaſure, and(beſides)to feed and ſatisfie my ſoule with the ſoueraigne fruite of thy holy word;vnto eternall life.

foreſt, ſo is my wel-beloued among the ſonnes of men: vnder his ſhadow had I delight, & ſate down; and his fruit was ſweet vnto my mouth.

Hee hath gratiouſly led me by his ſpirit, into the midſt of

4. He brought me into the wine cellar,

and loue was his banner ouer me.

the myſteries of godlineſs; and hath plentifully broached vnto me the ſweet wines of his Scriptures, & ſacrament. And looke how ſoldiers are drawn by their colours, from place to place, and cleaue faſt to their enſigne: ſo his loue, which he ſpred forth in my hart, was my only bāner, wherby I was both drawen to him, directed by him, and faſtened vpon him.

5. Stay me with flagons, and comfort me with apples: for, I am ſicke of loue.

And now, O ye faithfull Euangeliſts, Apoſtles, Teachers apply vnto me, with all care & diligence, all the cordiall promiſes of the Goſpel: theſe are the full flagons of that ſpirituall wine, which only can cheere vp my ſoule; theſe are the

apples

apples of that tree of life, in the middeſt of the garden, which can feed me to immortalitie. Oh come and apply theſe vnto my heart: for, I am euen ouercome with a longing expectation and deſire of my delayed glory.

6. His left hand be vnder my head: and let his right hand imbrace mee.

And whileſt I am thus ſpiritually languiſhing in this agony of deſire; let my Sauiour imploy both his hands to releeue mine infirmitie: let him comfort my head & my heart, my iudgement and affections (which both complaine of weakeneſſe) with the liuely heate of his gratious imbracements: and ſo let vs ſweetly reſt together.

7. *I charge you O daughters of Ieruſalem, by the roes & by the Hinds of the field, that ye ſtirre not vp, nor waken my Loue, vntill he pleaſe.*

In the meane time, I charge you (O all yee that profeſſe any friendſhip or affinitie with mee) I charge you, by whatſoeuer is comely, deare, and pleaſant vnto you, as you will auoid my vttermoſt cenſures, take heed how you vexe and diſquiet my mercifull Sauior, & greeue his ſpirit, and wrong his name, with your vaine and leud cõuerſatiõ; & do not dare by the leaſt prouocation of your ſin to interrupt his peace

8. *It is the voice of my wel-beloued: behold he cõmeth leaping by mountains and skipping by the hils.*

Loe, I haue no ſooner called, but hee heares and anſweres me with his louing voice: neither doth he only ſpeak to me afar, but hee comes to me with much willingnes & celeritie;

ſo

ſo willingly, that no humane reſiſtaunce can hinder him, neither the hillocks of my leſſer infirmities, nor the mountaines of my groſſer ſinnes (once repented of) can ſtaie his merciful paſe towards me.

So ſwiftly, that no Roe, or Hinde, can fully reſemble him in this his ſpeed & nimbleneſs: and loe, euen now, before I can ſpeak it, is he come neere vnto me; cloſe to the doore and wall of my heart. And tho this wall of my fleſh hinder my full fruition of him: yet loe, I ſee him by the eye of faith, looking vpon me; I ſee him as in a glaſſe; I ſee him ſhining gloriouſly, through the

9. My Welbeloued is like a Roe, or a yoūg Hart: loe, hee ſtandeth behinde our wall, looking forth of the windowes, ſhewing himſelfe through the grates.

grates

grates and vvindowes of his Word and Sacraments, vpon my ſoule.

10. *My VVelbeloued ſpake, & ſayd vnto me, ariſe my Loue, my faire one, and come thy way*

And now, mee thinkes, I heare him ſpeake to mee in a gracious invitation & ſay, Ariſe (O my Church) riſe vp, whether from thy ſecurity, or feare: hide not thy head anie longer, O my beautiful Spouſe for danger of thine enemies: neither ſuffer thy ſelfe to bee preſſed with the dulneſs of thy nature, or the careleſſe ſleepe of thy ſinnes; but come forth into the comfortable light of my preſence, and ſhew thy ſelf cheerefull in me.

11. *For, beholdwinter is paſt, the*

For beholde, all the cloudie winter of thy afflictions is paſ-

ſed

ſed, all the tempeſts of tentations are blowen ouer; the Heauen is cleare, and novv there is nothing that may not giue thee cauſe of delight.

rain is changed and gone away.

Euerie thing novv reſembles the face of a ſpirituall Spring; all the ſweete flovvers and bloſſomes of holy profeſſion put forth, and ſhewe themſelues in their opportunities: now is the time of that heauenly melodie, which the cheerefull Saints and Angells make in mine eares; vvhile they ſing ſongs of deliuerance and praiſe me with their Alleluiahs and ſay, Glory to God on hie, in earth peace, goodwill towards men.

12. *The flowers appeare in the earth: the time of the ſinging of birds is come, and the voice of the turtle is heard in our land.*

13. *The fig-tree hath broght forth her young figs and the vines with their ſmall grapes haue caſt a ſauor: ariſe my Loue, my faire one, and come away.*

What ſpeake I of bloſſoms? beholde, thoſe fruitfull vines, and fig-trees of my faithfull ones, whome my husbandry hath carefully tended & dreſſed, yeeld forth both pleaſant (tho tender) fruits of obedience, and the wholſome and comfortable ſauours of better deſires: wherefore, now O my deare Church, ſhake off all that dull ſecuritie, wherewith thou haſt beene held, and come forth, and inioy me.

14. *My Doue, thou art in the hoales of the rocke, in the ſecret places of the cliftes: ſhewe mee thy*

O my beautifull, pure, and chaſte ſpouſe, which like vnto ſome ſolitary doue haſt long hid thine head in the ſecret & inacceſſible clifts of the rocks, out of the reache and know-

ledge

ledge of thy perſecutours; how-euer thou art concealed from others, ſhew thy ſelfe in thy works and righteouſneſſe, vnto me: and let me be euer plied with thy words of imploration, and thankeſgiuing: for thy voice (tho it be in mourning) and thy face (tho it bee ſad and blubbered) are exceedingly pleaſing vnto me.

ſight, let mee heare thy voice: for thy voice is ſweet and thy ſight comely.

And in the meane time (O all yee that wiſhe vvell to my Name and Church) do your vtmoſt indeauour, to deliuer her from her ſecret enemies (not ſparing the leaſt) who either by hereticall doctrine, or profane conuerſation, hinder the courſe of the Goſpell; and

14. *Take vs the foxes, the litle foxes which deſtroy the vines: for our vines haue ſmall grapes.*

per-

peruert the faith of many; especially of those, that haue newly giuen vp their names to me, and are but newly entred into the profession of godlinesse.

16. *My Welbeloued is mine, & I am his: hee feedeth amõg the Lillies.*

My beloued Sauior is mine, through my faith; and I am his through his loue: and we both are one, by vertue of that blessed vnion on both partes; whereby wee mutually inioy each other, with all sufficient contentment. And how worthily is my loue placed vpon him, who leadeth mee forth into pleasant pastures; and at whose right hand there is the fulnesse of ioy for euermore?

Come therefore (O my Sauiour) and vntill the day of thy glorious appearance ſhall ſhine forth to the world, wherin our ſpirituall marriage ſhall be conſummate, and vntill all theſe ſhadowes of ignorance, of infidelity, of troubles of conſcience, and of outwarde tribulations be vtterly diſperſed, and chaſed away; come and turne thee to me againe: thou which to the carnall eyes of the world ſeemeſt abſent; come quickly and delay not: but, for the ſpeed of thy return be like vnto ſom ſwift Roe, or Hind, vpõ thoſe ſmooth hills of *Gilead*, which *Iordan* ſeuers from the other part of *Iury*.

17. *Vntill the day break and the ſhadowes flee away; returne my Welbeloued, & be like a Roe or a young Hart vpon the moũtaines of Bether.*

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17. Vntill the day break and the ſhadowes flee away; returne my Welbeloued, & be like a Roe or a young Hart vpon the mountaines of Bether.

CHAP. III.

1. *In my bed, by night I ſought him that my ſoule loued: I ſoght him, but I found him not.*

MY ſecuritie told me that my Sauior was neer vnto my ſoule, yea with it, and in it: but vvhen by ſerious and ſilent meditation I ſearched my owne heart, I found that (for ought my ovvne ſenſe could diſcerne) hee was farre off from me.

2. *I will riſe therefore now, and goe about in the Citie by the ſtreetes, and by the open places, and will ſeek him that my ſoule*

Then thought I vvith my ſelfe, Shall I lie ſtill contented with this want? No, I wil ſtirre vp my ſelfe: and the helpe I cannot finde in my ſelfe, I will ſeeke in others; Of all that haue been experienced in all kinde of difficulties: of all

deep

deep Philoſophers, of the wiſeſt and honeſteſt worldlings, I will diligently enquire for my Sauiour : amongeſt them I ſought him, yet could receiue no anſvvere to my ſatisfaction.

loueth: I ſought him, but I found him not.

Miſſing him there, I ran to thoſe vviſe and carefull Teachers, whom God hath ſet, as ſo many watch-men vpon the walles of his Ieruſalem, vvho ſooner found me then I could aske after them; to whome I ſayde, (as thinking no man coulde bee ignoraunt of my loue) Can you giue mee no direction where I might finde him, vvhome my ſoule loueth?

3. *The watchmen that went about the City, found me: to whom I ſayd, haue you ſeen him whom my ſoule loueth?*

4. *When I had past a little from them, then I found him whō my ſoule loueth: I took holde on him, and left him not, till I had brought him vnto my mothers houſe vnto the chāber of hir that conceiued me.*

Of whome when I had almoſt left hoping for comfort, that gracious Sauiour who would not ſuffer mee tempted aboue my meaſure, preſented himſelfe to my ſoule: Loe then, by a newe act of faith, I laide faſt holde vpon him, and will not let him anie more part from my ioyfull embracements; vntil both I haue brought him home fully into the ſeate of my conſcience, and haue won him to a perpetuall cohabitation with mee; and a full accompliſhment of my loue, in that Ieruſalem which is aboue, which is the mother of vs all.

CHRIST.

NOw that my diſtreſſed Church hath beene, all the Night long of my ſeeming abſence, toyled in ſeeking mee, I charge you (O all that profeſſe anie friendſhip with mee) I charge you by whatſoeuer is comly, deare, and pleaſant vnto you, that (as you will anſwere it) you trouble not her peace vvith anie vniuſt or vnſeaſonable ſuggeſtions, vvith vncharitable contentions, with anie Nouelties of doctrine; but ſuffer her to reſt ſweetelie, in that diuine truthe,

5. I charg ye ô daughters of Ieruſalem, by the roes, & by the Hinds of the fielde, that yee ſtirre not vp nor wake my loue vntill ſhee pleaſe.

vvhich ſhee hath receiued, and this true apprehenſion of mee vvherein ſhee reioyceth.

6. Who is ſhe that commeth vp out of the wilderneſs, like pillars of ſmoke perfumed with myrrh and incenſe, & with all the chief ſpices?

Oh who is this, how admirable? hovv louely? vvho but my Church, that aſcendeth thus gloriouſlie out of the vvilderneſſe of the world, vvherein ſhee hath thus long vvandered, into the bleſſed manſions of my fathers houſe; all perfumed vvith the graces of perfect ſanctification, mounting right vpward into her glorie, like ſome ſtraight pillar of ſmoake, that ariſeth from the moſt rich and pleaſant compoſition of odours that can be deuiſed.

The Church.

I Am aſcended; and loe how glorious is this place where I ſhall eternally inioy the preſence and loue of my Sauiour; hovv farre doth it exceede the earthlie magnificence of SALOMON: about his bedde doe attende a guard of threeſcore choyſeſt men of Iſrael.

All ſtout VVarriers, able and expert to handle the ſword; which, for more readineſſe, each of them weares hanging vpon his thigh, ſo as it may be haſtily dravven vp-

7. Behold his bed better then Salomons: *threeſcore ſtrong men are roũd about it, of the valiant men of Iſrael.*

8. They all handle the ſword, and are expert in war euery one hath his ſword vpõ his thigh, for the fear by night.

pon anie ſuddaine daunger: but about this heauenlie pauilion of my Sauiour, attend millions of Angelles, ſpirituall Souldiers, mightie in power, readie to bee commaunded ſeruice by him.

9. King Salomon made himſelf a bed of the trees of Lebanon.

The Bride-bed that SALOMON made (ſo much admired of the World) vvas but of the Cedars of Lebanon.

10. Hee made the pillars therof of ſiluer, and the ſted thereof of gold, the hangings thereof of purple, whoſe midſt vvas in-layde with the loue

The Pillars but of ſiluer, and the bed-ſteed of golde; the Teſter or Canopie but of purple; the couerlet wrought vvith the curious and painefull needle-vvorke of the maydes of IERVSALEM: but this celeſtiall reſting place of

my

my GOD is not made with hands, not of anie corruptible metall, but is full of incomprehenſible light, ſhining euermore vvith the glorious preſence of GOD.

of the daughters of Ieruſalem.

And as the outward ſtate, ſo the maieſty of his perſon is aboue all compariſon. Come forth (O ye daughters of Sion) lay aſide all priuate and earthly affections, looke vpon king SALOMON as hee ſits ſolemnlie crovvned in the daie of his greateſt royaltie and triumph, and compare his higheſt pompe vvith the diuine magnificence of my Sauiour; in that daie vvhen his bleſſed

11. *Come forth yee daughters of Sion, and beholde the King* Salomon *with the crowne wherwith his mother crowned him in the day of his mariage, and in the day of the gladneſſe of his heart.*

marriage ſhall bee fully perfited aboue, to the eternall reioycing of himſelfe, and his Church; and ſee vvhether there bee any proportion betwixt them.

CHAP. IIII.

CHRIST.

OH how faire thou art and comely, my deer Spouſe; how inwardely faire with the giftes of my Spirit; how faire outwardly in thy comely adminiſtration, and gouernmēt: thy ſpirituall eyes of vnderſtanding, and iudgement, are

1. *Behold, thou art faire my Loue, beholde thou art faire, thine eyes are like the doues within thy locks, thine haire is like*

full

full of puritie, chaſtitie, ſimplicitie; not wantonly caſt forth, but modeſtly ſhining amidſt thy locks: all thy gratious profeſſion and all thy appendances, and ornaments of expedient ceremonies, are ſo comely to behold, as it is to ſee a flock of well-fed goates graſing vpon the fruitfull hils of Gilead.

a flocke of goats which looke downe from the mountaines of Gilead.

Thoſe that chew and prepare the heauenly food for thy ſoule, are both of gratious ſimplicitie, and of ſweete accordance one with another; hauing all one heart, and one tongue: and both themſelues are ſanctified, & purged from their vncleanneſſes, and are fruitfull in their holy labours

2. Thy teeth are like a flock of ſheepe in good order which goe vp from the waſhing: which euery one bring out twinnes, and none is barren among them.

vnto

vnto others; ſo that their doctrine is neuer in vaine, but is ſtill anſwered with plentifull increaſe of ſoules added to the Church.

3. Thy lips are like a thred of ſcarlet, and thy talke is comely; thy temples are within thy locke as a peece of a pomgranate.

Thy ſpeech (eſpecially in the mouth of thy teachers) is both gratious in it ſelfe, and ſuch as adminiſters grace to the hearers; full of zeale and feruent charitie, full of grauitie and diſcretion: and that part of thy countenance, which thou wilt haue ſeene (tho dimly and ſparingly) is full of holy modeſty and baſhfulneſſe; ſo bluſhing, that it ſeemeth like the colour of a broken peece of pomgranate.

Thoſe,

This leaf was cut open July 17. 1830!!!
C. J.

Thoſe, who by their holy authority ſuſtaine thy gouernment (which are as ſome ſtraight and ſtrong neck to beare vp the head) are likevnto Dauids hie tower of defence, furniſhed with a rich armory; which affords infinite wayes of ſafe protection, and infinite monumẽts of victory.

4. Thy necke is as the towre of Dauid, built for defence: a thouſand ſhields hang therein, & all the targets of the ſtrong men.

Thy two teſtaments (which are thy two ful & faire breaſts whereby thou nurſeſt all thy faithfull chidren) are as two twinnes of Kiddes: twinnes, for their excellent and perfect agreement, one with another, in all reſemblances: of Kiddes, that are daintily fed among the ſweete flow-

5. Thy two breſts are as two yong Kids that are twins, feeding among the Lillies.

ers,

ers, for the pleasant nourish-
ment, which they yeeld to all
that sucke thereof.

6. Vntill the day breake and the shadowes fly away, I will go into the mountaine of myrrh, and to the mountain of incense.

Vntill the day of my gracious appearance shall shine foorth, and vntill all these shadowes of ignorance, infidelitie, afflictions, be vtterly and suddenly dispersed, O my spouse, I will retire my selfe (in regard of my bodily presence) into my delightfull and glorious rest of heauen.

7. Thou art all faire my loue, & there is no spot in thee.

Thou art exceeding beautifull, O my Church, in all the parts of thee: for, all thy sinnes are done away, and thine iniquitie is couered, and loe I present thee to my father without spot, or wrinkle, or

any

any ſuch deformitie.

And now, (O thou which I profeſſe to haue married to my ſelfe in trueth and righteouſneſſe) thou ſhalt be gathered to me from all parts of the world: not onely from the confines of Iudea, where I planted and found thee, but from the remoteſt and moſt ſauage places of the nations; out of the company of infidels, of cruell & bloody perſecutors, who like Lyons and Leopards haue tyrannized ouer thee, & mercileſſely torn thee in pieces.

8. *Come with me from Lebanon, my ſpouſe, euen with me from Lebanon, and looke from the top of Amanah, from the toppe of Shenir and Hermon, frō the dens of the Lyons, & frō the mountaines of the Leopards.*

Thou haſt vtterly rauiſht me from my ſelfe (O my ſiſter and ſpouſe; for ſo thou art

9. *My ſiſter my ſpouſe, thou haſt wounded my*

both

hart with one of thine eies: and with a chaine of thy necke.

both ioyned to me in that ſpirituall vnion, and coheire with mee of the ſame inheritance, and glory) thou haſt quite raviſht my heart with thy loue: euen one caſt of one of thine eyes of faith; and one of the ornaments of thy ſanctification wherewith thou art decked by my ſpirit, haue thus ſtricken mee with loue: how much more, when I ſhall haue a full ſight of thee, and all thy graces, ſhall I bee affected towards thee.

10. *My ſiſter, my ſpouſe; how faire is thy loue, how much better*

O how excellent, how precious, howe delectable are thoſe loues of thine, O my ſiſter, my ſpouſe; how farre ſurpaſsing all earth-

ly

lie delicates; and the ſauour of thoſe diuine vertues, wherwith thou art indued, more pleaſing to my ſent, then all the perfumes in the world.

is thy loue the wine, and the ſauour of thine ointments then all ſpices?

The gratious ſpeeches that proceede from thee, are as ſo many droppes of the honie-combe that fall from thy lippes: and whether thou exhort, or confeſſe, or pray, or comfort, thy words are both ſweete and nouriſhing; and the ſauour of thy good workes, and outward conuerſation, is to mee as the ſmell of the woode of Lebanon to the ſenſe of man.

11. *Thy lippes, my ſpouſe, drop as hony-combs: honie and milke are vnder thy tongue, & the ſauour of thy garments is as the ſauour of Lebanon.*

12. *My ſiſter my ſpouſe, is as a garden incloſed, as a ſpring ſhut vp, & a fountaine ſealed vp.*

My ſiſter, my ſpouſe, is as a garden or orchard full of all varietie of the heauenly trees, & flowers of grace; not lying careleſly open, either to the loue of ſtrãgers, or to the rage of enemies, which like the wild Bore out of the wood, might root vp, & deſtroy her choiſe plants: but ſafely hedged and walled about, by my protection, and reſerued for my delight alone; ſhe is a ſpring and Well of wholeſome waters, from whom flowe foorth the pure ſtreames of my word; but, both incloſed and ſealed vp: partly, that ſhee may the better (by this cloſeneſſe) preſerue her owne naturall taſte;

and

and vigor, from the corruptions of the world; and partly, that ſhe may not be defiled & mudded by the profane feete of the wicked.

Thou art an orchard, yea a paradiſe, whoſe plants (which are thy faithfull children that grow vp in thee) are as pomgranate trees; the apples whereof are eſteemed, for the largeneſſe, colour and taſte, aboue all other: or (if I would feede my other ſenſes) the plentifull fruites of thy holie obedience (which thou yieldeſt vnto mee) are for their ſmell as ſome compoſition of Cipreſſe, Spikenard, Saffron, ſweete Cane, Cinamon, In-

13. *Thy plants are as an orchard of pomegranats with ſweete fruits: as Cipers, Spikenard, euen Spikenard & Saffron, Calamus and Cinamõ, with all the trees of Incenſe, Mirrh & Aloes with all the chief ſpices.*

cense, Myrrhe, Aloes, and whatsoeuer else may bee deuised, vnto the most perfect sent.

14. *O fountaine of the gardens, O well of liuing waters & the springs of Lebanon.*

Thou art so a spring in my garden, that the streames which are deriued from thee, water all the gardens of my particular congregations, all the world ouer: thou art that fountaine, from whose pure head issue all those liuing waters, which who-so drinketh, shall neuer thirst againe; euen such cleare currents, as flow from the hill of Libanus, which like vnto another Iordan, water all the Israel of God.

The Church.

IF I be a garden, as thou ſaiſt (O my Sauiour) then ariſe, O all ye Souerain winds of the ſpirit of God, and breath vpon this garden of my ſoule; that the ſweet odours of theſe my plants, may both be increaſed, and may alſo bee diſperſed afarre, and carried into the noſthrils of my wel-beloued: & ſo let him come into this his owne garden (which his owne hand hath digged, planted, watered) and accept of the fruit of that ſeruice & prayſe, which hee ſhall inable mee to bring forth to his name.

15. *Ariſe O North, & come O South, and blowe on my garden, that the ſpices thereof may flow out: let my wel-beloued come to his garden, and eate his pleaſant fruit.*

CHAP. V.

CHRIST.

1. *I am come into my garden, my ſiſter, my Spouſe: I gathered my myrrh with my ſpice: I eate my hony with my hony comb, I drank my wine with my milk: eate O my friends drinke, and make you merry O welbeloued.*

BEholde, according to thy deſire, I am come into my garde, O my ſiſter, my ſpouſe; I haue receiued thoſe fruites of thine obedience which thou offereſt vnto mee, with much ioy: and pleaſure. I haue accepted not onely of thy good workes, but thy indeauours & purpoſes of holineſſe: both which are as pleaſant to thee, as the honie and the honie-combe. I haue allowed of the cheerefulneſſe of thy ſeruice, and the wholeſomneſſe

of

of thy doctrine. And ye, O my friends, whether bleſſed Angells, or faithfull men, partake with mee in this ioie ariſing from the faithfulneſſe of my Church: cheere vp and fill your ſelues, O my beloued, with the ſame ſpirituall dainties vvherevvith I am refreſhed.

The Church.

WHen the world had caſt mee into a ſecure ſleep, or ſlumber rather (for my hart was not vtterly bereaued of a true faith, in my Sauiour) euen in this darkeneſſe of my minde, it pleaſed my gracious Redeemer not to neglect

2. *I ſleepe, but my heart waketh: it is the voice of my VVelbeloued that knocketh, ſaying, open vnto me my ſiſter, my Loue, my doue, my vn-*

defiled: for mine head is full of dew, & my locks with the drops of the night.

mee; hee came to mee, and knocked oft, and called importunately at the doore of my heart, by his word and chastisements, and said; Open the doore of thy Soule, O my sister, my deare, chaste, comely, vnspotted Church: let me come in, & lodge & dwell with thee, in my graces; shut out the world, and receiue me with a more liuely act, and renouation of thy faith. For loe, I haue long waited patiently for this effect of thy loue, and haue indured all the iniuries both of the night, and weather of thy prouocations, that I might at last inioy thee.

I an-

I anſwered him again, pleading excuſes for my delay; Alas Lord, I haue now, ſince I left my forward profeſſion of thee, auoyded a great number of cares and ſorrowes: muſt I take them vp againe to follow thee? I haue liued cleane from the ſoile of theſe euils: and ſhall I now thruſt my ſelfe into daunger of them?

3. *I haue put off my coat: how ſhal I put it on? I haue waſhed my feet: how ſhall I defile them.*

When my Sauiour heard this vnkind anſwere of delay: hee let his hand fall from the key-hole, which he had thus before without ſucceſſe labored about; & withdrew himſelf from ſoliciting mee any more: whereupon my hart & bowels

4. *My wel-beloued put his hand from the hole of the doore, & my bowels yearned toward him.*

yearned within mee for him, and for the remorse of my so long foreslowing his admittance vnto me.

5. I rose vp to open to my wel-beloued, and my hands did drop down myrrhe, and my fingers pure myrrhe vpon the handles of the barres.

And now I rouzed vp my drousy hart (what I could) that I might in some cheerefull manner desire to receiue so gratious a Sauior: which when I but indeauoured, I found that hee had left behind him such a plentifull blessing (as the monument of his late presence) vpon the first motions of my heart, as that with the very touch of them I was both exceedingly refreshed, and mooued to further indignation at my selfe for delaying him.

I opened to my beloued Sauiour: but my Sauiour had now (in my feeling) withdrawen himſelfe, & hid his countenance from me, holding me ſhort of thoſe gracious offers, and meanes which I had refuſed; and now I was almoſt paſt my ſelfe with deſpaire, to remember that ſweete inuitation of his, which I neglected: I ſought him therefore in my thoughts, in the outward vſe of his ordinances, and of my earneſt praiers; but he would not as yet be found of me, or let mee finde that I was heard of him.

6. I opened to my Welbeloued: but my Welbeloued was gone and paſt; mine hart was gone when hee did ſpeak: I ſought him but I could not find him, I called him, but hee anſwered mee not.

Thoſe which ſhould haue regarded me, and by their vi-

7. The watch-men that went

gilancy

about the City found mee, they smote me and wounded me: the watchmen of the walls tooke away my vaile from me.

gilancy haue secured me from danger, proued mine aduersaries: instead of comforting mee, they fell vpon mee, and wounded mee with their false doctrines, drawing me on into further errours, spoyling mee of that puritie and sinceritie of profession, vvherewith as with some rich & modest vaile I was formerly adorned, and couered.

8. I charge you ô daughters of Ierusalem, if you finde my welbeloued, that you tell him I am sicke of loue.

I aduise you solemnely, O all ye that wish well to me (for I care not who knowes the vehemencie of my passion) if you shall finde my Sauiours presence in your seluesbefore me, praie for the recouerie of his loue to mee; and bemone

my

my eſtate to him, tel him how I languiſh with the impatient deſire of his loue, & preſence to be reſtored vnto me.

O thou which art the moſt happie, moſt gracious, & moſt glorious of all creatures, the choſen of the liuing God; what is thy welbeloued whom thou ſeekeſt, aboue al other the ſons of men? what ſuch eminency is there in him aboue all ſaints and angells: that thou art both ſo far gone in affectiõ to him; and doeſt ſo vehemently adiure vs to ſpeake vnto him for thee?

9. O the faireſt among women, what is thy welbeloued, more thẽ another welbeloued? what is thy welbeloued, more then another louer, that thou doſt ſo charge vs?

My welbeloued (if you know not) is of perfect beautie; in vvhoſe face is an exact mix-

10. My welbeloued is white & ruddy, the ſtanderdbearer of ten thouſand.

ture of the colours of the pureſt & healthfulleſt complexion of holineſſe: for, he hath not receiued the ſpirit by meaſure; and in him the god-head dwells bodily; he is infinitely fairer, then all the ſonnes of men; & for goodlineſs of perſon may beare the ſtandard of comelineſſe and grace amongſt tenne thouſand.

11. *His head is as fine gold, his locks curled, and black as a rauen.*

The deitie which dwelleth in him, is moſt pure and glorious: and that fulneſſe of grace which is communicated to his humane nature is wondrouſly beautifull, and ſo ſets it forth, as the black curled lockes doe a freſh and welfauoured countenance.

His

His iudgement of al things, and his reſpect to his Church (which are as his eyes) are full of loue, and full of pitie, ſhining like vnto doues waſhed in water, yea in milke, ſo as there is no ſpot, or blemiſh to bee found in them: and they are withall ſo fully placed; as is both moſt comely and moſt expedient for the perfect ſight of the eſtate, and neceſſities of his ſeruants.

12. *His eies are like doues vpon the riuers of waters, which are waſht with milke, and remaine in their fulneſſe.*

The manifeſtation of himſelfe to vs in his word, is ſweet to our ſpirituall feeling, as an heape of ſpice, or thoſe flowers that are vſed to make the beſt perfuming oyntments are to the other ſenſes: his heauenly

13. *His cheeks are as a bed of ſpices and as ſweete flowers, and his lips like lillies dropping downe pure myrrhe.*

uenly instructions and promises of his Gospel are vnspeakably comfortable, and plentious in the grace that is wroght by them.

14. His hands are rings of gold set with the chrisolit: his belly like white Iuory couered with saphirs.

His actions, and his instruments (which are his hands) are set forth with much port & maiestie, as some precious stone beautifies the ring wherin it is set: the secret counsells of his breast, and the mysteries of his wil are most pure and holy, and full of excellent glory.

15. His legs are as pillars of marble set vppon sockets of fine golde: his countenance is Le-

All his proceedings are firm and stable; and withall, as pillars of marble set in sockets of tryed golde, so as they are neither subiect to wauering,

nor

nor to anie danger of infirmitie and corruption: the ſhewe and carriage of his whole perſon whereby he makes himſelf knowen to his choſen, is exceeding goodly, & vpright like to the ſtreight and lofty Cedars of Lebanon.

banon, excellent as the Cedars.

His mouth out of which, proceedeth innumerable bleſſings & cõfortable promiſes, is to my ſoule euen ſweetneſſe it ſelfe; yea (what ſpeakd of anie one part?) as you haue heard in theſe particulars, hee is as ſweets: there is nothing but comfort in him; and there is no comfort but in him; and this (if ye would know) is my welbeloued; of ſo incompa-

16 His mouth is as ſweet things, & he is wholy delectable: this is my welbeloued, and this is my louer, O daughters of Ieruſalem.

rable

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rable glory and worthineſſe, that ye may eaſily diſcern him from all others.

Forraine Congregations.

17. *O the faireſt among women, whether is thy Welbeloued gon? whither is thy Welbeloued turned aſide, that we might ſeeke him with thee*

SInce thy Welbeloued is ſo glorious, and amiable (O thou which art for thy beauty worthie to bee the Spouſe of ſuch an husband) tell vs (for thou onely knoweſt it; and to ſeek Chriſt without the church we knowe is vain) tel vs where this Saviour of thine is to bee ſought; that we (raviſhed alſo with the report of his beautie) may ioin with thee in the ſame holy ſtudie of ſeeking after him.

CHAP. VI.

MY Welbeloued Sauiour (if you vvould knowe this also) is to bee fought and found in the particular assemblies of his people, which are his garden of pleasure, wherin are varieties of all the beds of renued soules; which both he hath planted, and dressed by his continuall care, and wherin hee walketh for his delight; feeding and solacing himselfe vvith those fruites of righteousnesse, and new obedience, which they are able to bring forth vnto him.

1. *My welbeloued is gone down into his garden to the beds of spices, to feed in the gardens and to gather lillies.*

And now loe, whatsoeuer

2. *I am my welbelo-*

neds, and my welbeloued is mine, who feedeth amõg the Lillies.

hath happened croſs to me, in my ſenſible fruition of him; in ſpight of al tentations, my beloved Sauior is mine through faith; and I am his through his loue; and both of vs are by an inſeparable vnion knit together; vvhoſe coniunction and loue is moſt ſweete, and happy for all that are his, he feedeth continually with heauenly repaſt.

CHRIST.

3. Thou art beautifull my Loue as Tirzah, comly as Ieruſalē, terrible as an army with banners.

NOtwithſtanding this thy late blemiſh of neglecting me, O my Church; yet ſtil in mine eies, throgh my grace, vpon this thy repẽtance, thou art beautifull, like vnto that

neat

neate and elegante Citie of Tirzah, and that orderly building of Ieruſalem, the glorie of the world: and with this thy louelineſſe, thou art awefull vnto thine aduerſaries, throgh the power of thy cenſures, and the maieſtie of him that dwelleth in thee.

Yea, ſuch beautie is in thee, that I am ouercome with the vehemencie of my affection to thee: turne away thine eies a while from beholding mee; for, the ſtrength of that faith, whereby they are fixed vpon me, raviſhes me from my ſelfe vvith ioy. I doe therefore againe renew thy former praiſe; that thy gracious profeſſion,

4. Turne away thine eyes from me, for they ouercome me: thine haire is like a flocke of goats which looke downe from Gilead.

and all thy appendances & ornaments of expedient ceremonies, are so comely to behold, as it is to see a flock of wel-fed goates grasing vpon the fruitfull hills of Gilead.

5. Thy teeth are like a flock of sheep which goe vp from the washing, which euery one bring out twins, and none is barren among them.

Thy Teachers, that chew & prepare the heauenly foode for thy soule, are of sweet accordance one vvith another, hauing all one heart, and one tongue; and both themselues are sanctified & purged from their vncleannesses, and are fruitfull in their holy labours vnto others: so that their doctrine is neuer in vaine, but is still aunsvvered vvith plentifull increase of soules to the Church.

Tha

That part of thy counte-
naunce which thou wilt haue
ſeene (tho dimmely and ſpa-
ringly) is full of holy mode-
ſtie and baſhfulneſſe; ſo blu-
ſhing, that it ſeemeth like the
colour of a broaken peece of
Pomgranate.

6. *Thy Temples are within thy lookes as a peece of a Pomgranate.*

Let there be neuer ſo great
a number of people and na-
tions of Churches and aſſem-
blyes, vvhich challenge my
name and loue, and perhaps
by their outwarde proſperitie
may ſeeme to plead much in-
tereſt in mee, and much worth
in themſelues:

7. *There are threeſcore queenes, and foureſcore concubines, and of the dāſels, without number.*

Yet thou onely art alone
my true and chaſte Spouſe,
pure and vndefiled in the

8. *But my Loue is alone, and my vndefiled, ſhee is*

truth of thy doctrine, and the imputation of my holineſſe; thou art ſhee, whome that Ieruſalem vvhich is aboue, (the mother of vs all) acknovvledgeth for her only true, and deare daughter. And this is not my commendation alone, but all thoſe forraine aſſemblyes, vvhich might ſeeme to bee riualles vvith thee of this prayſe, doe applaude and bleſſe thee in this thine eſtate, and ſaie; Bleſſed is this people, whoſe God is the Lord.

the onely daughter of hir mother, & ſhe is deare to her that bare hir: the daughters haue ſeen hir, and coũted hir bleſſed, euen the queenes and the cõcubines, and they haue praiſed hir.

9. Who is ſhee that looketh forth as the morning, faire as the

And admiring thy goodlineſſe ſhall ſay; Who is this that lookes out ſo freſhlie as the morning newve riſen; which

rom theſe vveake beginnings is grovven to ſuch hie perfection, that nowe ſhee is as bright, and glorious, as the ſunne in his full ſtrength, and the moone in a cleare skie; and vvithall is ſo dreadefull thorough the maieſtie of her countenance, and povver of her cenſures, as ſome terrible armie, vvith enſignes diſplayed, is to a vveake aduerſarie.

moone, pure as the ſunne, terrible as an armie with banners.

Thou complayneſt of my abſence, (O my Church): there vvas no cauſe; I meant not to forſake thee: I did but onelie vvalke dovvne into the vvell-dreſſed Orcharde of thine aſſemblyes, to

10. I went downe to the dreſſed Orchard, to ſee the fruits of the vally, to ſee if the vine budded, and if the Pomgranates flouriſhed.

recreate and ioy my ſelfe, with the viewe of their forvvardneſſe: to ſee the happie progreſſe of the humble in ſpirit, and the gracious beginnings of thoſe tender ſoules, vvhich are newly conuerted vnto mee.

11. *I knew nothing, my ſoule ſet mee as the charets of my noble people.*

So earneſtly did I long to reuiſit thee, and to reſtore comfort vnto thee; that I haſted I knevve not vvhich vvaie: and vvith inſenſible ſpeede, I am come backe, as it were vppon the ſwifteſt chariots, or the vvinges of the vvinde.

12. *Return, return, ô Shulamite: returne, return,*

Now therefore returne (O my Spouſe, the true daughter of Ieruſalem) returne to mee,

return

returne to thy ſelfe and to thy former feeling of my grace: returne, that both my ſelfe, & all the company of Angels, may ſee, and reioyce in thee: and what ſhall ye ſee (O all ye hoaſt of heauen) what ſhall ye ſee in my Church? euen ſuch an awfull grace and maieſtie, as is in a wel-marſhalled armie, ready to meet with the enemy.

that I may behold thee: what ſhall you ſee in the Shulamite, but as the company of an army?

CHAP. VII.

HOw beautiful are thy feet O daughter of the hyeſt; being ſhod with the preparation of the Goſpell of peace,

1. *How beautifull are thy goings with ſhooes, O princes*

and

daughter? the compaſſe of thy hyps like iewels: the worke of the hand of a cunning workeman.

and readily addreſſed to run the way of the commaundements of thy God: thou art compaſſed about thy loynes with the girdle of verity; which is both precious for the matter of it, and cunningly framed by the skill of the ſpirit of truth.

2. *Thy nauell is as a round cup, that wanteth not liquor: thy bellie is as an heap of wheat compaſſed about with Lillies.*

The nauell, whereby all thy ſpirituall conceptions receiue their nouriſhment, is full of all fruitfull ſupplie, and neuer wants meanes of ſuſtenance, to feed them in thy wombe: which alſo is ſo plentious in thy bleſſed increaſe, that it is as an heape of wheat, conſiſting of infinite pure grayns which conſort together with

much

much ſweetneſſe, and pleaſure.

Thy two teſtaments (which are thy two full and comely breaſts; by whoſe wholeſome milke thou nouriſheſt all thy faithfull children, once borne into the light) are for their excellēt & perfect agreement, & their amiable proportion, like two twins of Kids.

3. Thy two breaſts are as two yong Kids that are twins.

Thoſe, who by their holy authority ſupport thy gouernmēt (which are as ſom ſtraight and ſtrong necke to beare vp thy head) are for their height and defence like a tower; for their order, pureneſſe, and dignitie, like a tower of Iuory: thy teachers and miniſters

4. Thy necke is like a tower of Iuory: thine eies are like artificiall pooles in a frequented gate: thy noſe is as the tower of Lebanon, that looketh to-

(which

ward Damascus.

(which are thine eyes) are like vnto some cleare and artificiall ponds of water, in a place of greatest resort: wherein all commers may see the faces of their consciences; & whence they may plentifully draw the waters of life. Thy nose, by which all spirituall sents are conuaied to thee, is perfectly composed, and featured like some curious turret of that goodly house in Lebanon; so as thy iudgement, and power of discerning the spirits, is admirable for the order and excellency thereof.

5. *Thine head vpō thee is as scarlet, and the*

The whole tyre of thine head (which are the ceremonies vsed by thee) are very

grace-

gracefull, and of hie eſtimation and price to all the beholders: and as for me, I am ſo enamoured of thee, that I am euen tyed by my owne deſire, to a perpetuall preſence in thine holy aſſemblies.

buſh of thine head like purplethe king is tied in thy beames.

Oh how beautifull & louely art thou therefore (O my Church) in all thy parts and ornaments? how ſweete and pleaſant art thou (O my loue) in whatſoeuer might giue me true contentment?

6. How faire art thou & how pleaſant art thou, O my loue, in pleaſures?

Thy whole frame is, for goodlineſs & ſtreight growth, like vnto ſome tall palme-tree; which the more it is depreſſed by the violence of perſecutions, riſeth the more; and

7. This thy ſtature is like a palme-tree, and thy breaſts like cluſters.

the

the two breasts of thy Testaments are like two full iuicie clusters, which yeeld cõfortable and abundant refreshing.

8. I said, I will goe vp into the Palme-tree. I will take hold of her boughes: thy breasts shall now be like the clusters of the vines, and the sauour of thy nose like apples.

Seeing then thou art my Palme-tree, I haue resolued in my selfe to adioyne my selfe to thee; to inioy thee, to gather those sweet fruits of thy graces, which thou yeeldest; and by my presence also will cause thee to bee more plentifull in all good works, and doctrine; so as thou shalt afford abundance of heauenly liquor vnto all the thirstie soules of thy children; and an acceptable verdure of holinesse and obedience vnto me.

4. And the roofe of thy

And the deliuerie of my

word

word, by the mouthes of thy miniſters, ſhall bee as ſome excellent wine, which ſparkleth right vpward: being wel accepted of that God, in whoſe name it is taught, and looketh moſt pleaſantly in the glaſſe, being no leſs highly eſteemed of the receiuers: which is of ſuch wōderfull power, that it is able to put words both of repentance, and praiſe into the lips of him, that lies aſleepe in his ſinnes.

mouth like good wine, which goeth ſtraight vp to my welbeloued; & cauſeth the lips of him that is aſleepe, to ſpeake.

The Church.

BEhold, ſuch as I am, I am not my owne; much leſſe am I any others: I am wholely my Sauiours; and now I ſee, and feele, whatſoeuer I had

11. *I am my welbeloueds, and his deſire is toward mee.*

deserued, that he is mine also, in all intire affection; who hath both chosen me, and giuen himselfe for me.

11. *Come my wel-beloued, let vs goe into the fields: let vs lodge in the villages.*

Come therefore, O my deare Sauiour, let vs ioyne together in our naturall care: let thy spirit and my seruice be intent vpon thy congregations here below on earth; and let vs stay in the place where our spirituall husbandry lieth.

12. *Let vs goe vp early in the morning to the vines, and see if the vine florish, whether it hath disclosed the first grapes, or whether*

Let vs with all haste & cheerfulnesse visit the fruitfull vines of our beleeuing children; & to our mutuall comfort, bee witnesses and partakers of all the signes and fruits of grace, of all those good workes, and thankesgiuings, of those holy

in-

indeauours and worthy practiſes, which they yeeld forth vnto vs: let vs iudge of their forwardneſſe, and commend it: whereupon it will eaſily appeare, that the conſummation of our happie marriage draweth neere, in which there ſhall bee a perfect vnion betwixt vs.

the pomegranats bloſſom: there will I giue thee my loue.

Behold thy godly ſeruants, which not onely beare fruit themſelues, but are powerfull in the prouocation of others; preſent their beſt ſeruices vnto thee; and euen at our doores (not farre to ſeeke, not hard to procure) is offer made vnto thee, of all varietie of fruite; whether

13. *The mandrakes haue giuen a ſmell, and in our gates are all ſweete things, new and old; my welbeloued, I haue kept thē for thee.*

from thy yong conuerts, or thy more settled professors: & all these I spend not lauishlie; but, in my louing care, duely reserue them for thee, and for the solemne day of our full marriage.

CHAP. VIII.

The Iewish Church.

1. *Oh that thou were est as my brother that sucked the breast of my mother. I would finde thee without, I would kisse thee, then*

OH that I might see thee (my Sauiour) clothed in flesh: Oh that thou which art my euerlasting husband, mightest also be my brother, in partaking the same humane nature with me; that so I finding thee below vpon earth,

might

might familiarly intertaine thee, and conuerſe with thee, without the reproach of the world; yea, might be exalted in thy glory.

they ſhould not deſpiſe mee.

Then would I (tho I be now pent vp in the limits of Iudea) bring thee forth into the light, and knowledge of the vniuerſall Church, whoſe daughter I am: and then and there, thou ſhouldeſt teach me how perfectly to ſerue & worſhip thee, & I ſhall gladly intertaine thee with a royall feaſt of the beſt graces that are in my holieſt ſeruants; which I knowe thou wilt account better cheere, thē all the ſpiced cups, and pomgranate wines in the world.

2. *I will lead thee, and bring thee into my mothers houſe; there thou ſhalt teach me: I will cauſe thee to drinke ſpiced wine, & new wine of the pomgranats.*

3. *His left hand ſhall bee vnder my head, and his right hand ſhall imbrace mee.*

Then ſhall I attaine to a neerer communion with him; and both his hands ſhall bee imployed to ſuſteine, and relieue me: yea, he ſhall comfort my head and my heart (my iudgement, and affections) with the liuely heat of his gracious imbracements.

4. *I charge you O daughters of Ieruſalem, that you ſtirre not vp, nor waken my loue, vntill hee pleaſe.*

I charge you (O all ye that profeſſe any friendſhip to me) I charge yee deepely, as yee will auoyd my vttermoſt cenſures; take heed how ye vexe and diſquiet my mercifull Sauiour, and grieue his ſpirit: and doe not dare, by the leaſt prouocation of him, to interrupt his peace.

Chriſt.

CHRIST.

WHo is this, that from the comfortleſs deſertes of ignorance, of infidelity, of tribulatiõs, aſcendeth thus vp into the glorious light & libertie of my choſen? relying her ſelfe wholly vpon her Sauiour, and ſolacing her ſelfe in him? Is it not my Church? it is ſhe, whom I haue loued, & acknowledged of olde: for, euen vnder the tree of offence, the forbidden fruit which thou taſtedſt to thy deſtruction, I rayſed thee vp againe from death; Euen there, thy firſt mother conceiued thee; while by faith ſhee layd hold on

5. VVho is this that cõmeth out of the wilderneſſe, leaning vpon her welbeloued? I raiſed thee vp vnder an apple-tree: there thy mother conceiued thee: there ſhe conceiued that bare thee.

that bleſſed promiſe of the Goſpel, whereby ſhe, and her beleeuing ſeed were reſtored.

Iewiſh Church.

6. Set mee as a ſeale on thy hart, and as a ſignet on thine arme: for loue is ſtrong as death; Ielouſie is cruell as the Graue: the coales thereof are fiery coales, and a vehement flame.

AND ſo haue thou me ſtill (O my Sauiour) in a perpetual and deare remẽbrance: keepe me ſure in thine heart, yea in thine armes, as that which thou holdeſt moſt precious; and let me neuer be remoued from thy loue; the leaſt ſhew and danger whereof I cannot indure: for, this my ſpirituall loue is exceeding powerfull, and can no more be reſiſted then death it ſelfe: & the ielous zeale which I haue for thee, and thy glory, conſumes

me,

me, euen like the Graue, and burnes mee vp like vnto the coales of ſome moſt vehemēt and extreame fire.

Yea, more then any fire; for any flame yet may be quenched with water: but al the water of afflictions & terrors (yea whole ſtreams of perſecutiōs) cānot quench this loue: & for all tempting offers of wealth, of pleaſures & honor, how eaſily are they all contemned for the loue of my Sauiour?

We haue yet a ſiſter (as thou knoweſt O Sauiour) ordained through thy mercy to the ſame grace with me: the vncalled Church of the Gentiles; ſmall (as yet) of groth, through

7. Much water cannot quench loue, neither can the floudes drowne it: if a man ſhould giue all the ſubſtance of his houſe for loue, they would greatly contemne it.

8. VVe haue a little ſiſter, and ſhe hath no breaſts: what ſhall we doe for our ſiſter,

when she shall be spoken for?

the rareness of her conuerts, & destitute of the helpe of any outward ministery; whereby she might either bear, or nourish children vnto thee: when she growes vnto her maturitie; and the mystery of calling her vniuersally to thee, shall be reuealed to the world, and her selfe; what course will it please thee to take with her?

CHRIST.

9. If she be a wall, we will build vpon her a silver palace: and if she be a doore, we will keepe her in with boards of cedar.

IF shee shall continue firme and constant, in the expectation of her promises, and the profession of that truth which shall bee reuealed; wee will beautifie and strengthen her, with further grace, and make

her

her a pure and coſtly palace, fit to entertaine my ſpirit: and if ſhe will giue free paſſage & good entrance, to my word and grace; wee will make hir ſure and ſafe from corruption, and reſerue hir to immortalitie.

Iewiſh Church.

BEhoulde: that condition vvhich thou requireſt in the Church of the Gentiles, thou findeſt in me; I am thus firme and conſtant in my expectation, in my profeſſion: and that vvant thou findeſt in her of abilitie to nouriſh her Children, by the breaſt of thy WORDE, is

10. *I am a wall, and my breaſts are as towers: then was I in his eyes as one that findeth peace.*

not

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not

not in mee; who haue abundance both of nourishment & defence: vpon which my cõfession and plea, I found grace and peace in the eyes of my Sauiour; and receiued from him assurance of his euerlasting loue to me.

CHRIST.

MY Church is my Vine, & I am the owner, and husbandman: our thrift and profit therof farre exceedeth the good husbandry of *Salomon*: he hath a rich vineyard indeed in a most fruitfull foyle; but he lets it forth to the hands of others, as not beeing able to keepe and dresse it himselfe:

11. Salomon *had a vine in Baalhamon: hee gaue the vineyard vnto keepers: euery one bringeth for the fruite thereof a thousand peeces of siluer.*

and

and therefore he is faine to be content with the greateſt part of the increaſe, not expecting the whole.

But my vine is euer before me, I am with it to the end of the world, I reſerue it in mine owne hands, and dreſſe it with mine owne labour: and therfore if thou (O *Salomon*) canſt receiue from thine, to the proportion of a thouſand, thy workemen and farmers will looke for the fift part to come vnto their ſhare; wheras the gaine of my vineyard ariſeth wholly, and onely, vnto my ſelfe.

12. *But my vineyard which is mine is before mee: to thee ô* Salomon *appertaineth a thouſand peeces of ſiluer, and two hundreth to them that kept the fruit thereof.*

Sith therefore ſuch is my care of thee, and ioy in thee

13. *O thou that dwelleſt in the gardẽs,*

the companions hearken vnto thy voice, cause me to heare it.

(O my Church, which cõsisteſt of the particular aſſemblies of men profeſſing my name) ſee thou be diligent in declaring my will, & giuing holy counſelles to all thy fellow-members: ſpeake forth my prayſe in the great congregations, (which al attend willingly vpon thee) and let me heare the voice of thy conſtant & faithfull confeſſion of mee before the world.

The Church.

14. *Oh my welbeloued, flee away, and be like vnto the Roe,*

I Will moſt gladly doe what thou commaundeſt, O my Sauiour but, that I may performe it accordingly; be thou

(which

(which art, according to thy bodily preſence, in the hyeſt heauens) euer preſent with me by thy ſpirit, & haſten thy glorious comming, to my full redemption.

or to the yong Hart vpon the mountaines of ſpices.

FINIS.